A VIEWE OF A SEDITIOVS Bul ſent into Englande, from Pius Quintus Biſhop of Rome, ANNO. 1569.

Taken by the reuerende Father in God, IOHN IEWEL, late Biſhop of SALISBVRIE.

Whereunto is added

A ſhort Treatiſe of the holie Scriptures. Both which hee deliuered in diuers Sermons in his Cathedral Church of Salisburie, *Anno*. 1570.

AT LONDON:
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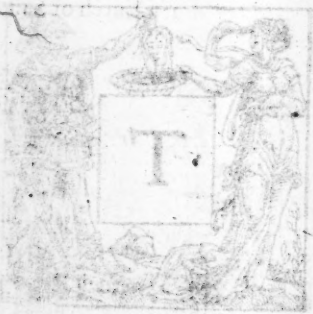
Cum gratia & Priuilegio.

1 L 45
for Mr Osborne.



¶ To the godlie Reader.

THe preſente ſtate of theſe our dayes, and the honourable, and reuerent loue, that euery one of vs ſubiects oweth to ſo gratious a Prince, as GOD in mercy hath ſet ouer vs: hath cauſed this ſmal worke to be preſented vnto thee (gentle Reader.) For, it carieth in it ſelf, and bringeth vnto thee a ripping vp, and an vnfoulding of that ſeditious BVL of *Pius Quintus*, that was ſet vp and publiſhed by FELTON, a rebellious traitour, in the twelfth yeare of hir Maieſties raigne, to withdrawe thee from the obedience and loue that thou oweſt to hir Maieſtie, to hir Lawes and godly proceedings, and to this Realme thy deare Countrie.

To which is alſo adioined another Treatiſe of the *Holy Scriptures*. Wherein is ſhewed thee the *authoritie*, and the *profit*, and the *pleaſure*, and the *neceſſitie*, of the *worde of God*.

Both theſe, the reuerend Father in God, D. IEWEL, late Biſhop of SARVM, deliuered to that Church and people: in the great care he had to do his Maiſters ſeruice, & to kepe the people committed to his charge, from incurring ſuche offence to GOD, or vndutifulneſſe to hir *Maieſtie*, or their owne euer-

lasting damnation. His meaning herein was good toward them, and, no doubt but they reapt the comfortable frute of his godlie trauailes. The like mayest thou gather to thy selfe, by direction of the same his speeches thus drawne into short and compendious forme: if thou wilte reade them with diligence and iudgement.

If thou learne to humble thy selfe before GOD, and to seeke wisdome of him: if thou search the *Scriptures*, and make them thy guides to leade thee through the desert, and wyde sea of this life, as thou art aduertised by the *later*: thou shalt soone espie the daunger of al such practises towardes disloyaltie, and rebellion, whereto the BVL driueth thee, which is discloſed in the *former*.

Prou. 1. *Ierem.* 8. For, it is not only sayde by the wise man, *The feare of the Lord is the beginning of wisdome*: but also set downe by the Prophet; *They haue reiected the word of the Lord, and what wisdome is in them?* that is, therfore men become fooliſh, and doe such things as are vnmeet, becauſe they care not for the worde of God: and therfore

Psa. 119. *Dauid* in his experience so confesseth, that *by the cõmaundements of God he was made wiser than his enimies, and had more vnderstanding than al his teachers: becauſe the testimonies of the Lord were euer with him, and he did meditate them.* If thou settle thy heart to like and do those things which please God, if thou haue the loue of his word: he wil teach thee the way wherin thou shouldeſt walk in obedience to him, and in dutie to hir Maieſtie our dread Soueraigne his seruant.

I truſt thou wilt take good instructions out of these. ij. Treatises to thy *dutie* and *zeale* to them both: and be thankful to God for that learned Father, who hath left a light vnto thee, both in example, and by these and other his workes. Whoſe steppes if thou shalt followe, thou shalt liue godlie, and die with comfort, as a good seruant of thy merciful GOD and *Father*. The benefits of his great trauailes taken in time of his life, are thine. And vnto the ende, he ceaſſed not to continue in the faith which hee before profeſſed. For (as I, one of many yet liuing, can testifie) in the day and night before his departure out of this worlde, he expounded the *Lordes prayer*, and gaue short notes vpon the. 71. *Pſalme*, to such as were by him. He thought good to say some-

what

what at that time, of his Bookes written by him, and ſet forth in Print, and alſo of his Preaching. In both which ſeruices done by him, to the glorie of GOD, and thy comfort: he made proteſtation of his good conſcience, which eue then, as he declared, witneſſed, and ſhould witneſſe with him before GOD, that he dealt ſimply, and plainly: hauing God only before his eyes, and ſeeking the defence of the ghoſpel of Chriſt, and that the truth therof might bee opened and mainteined. And farther, gaue thankes to GOD, that made him his ſeruant in ſo great a work; and then viſited him by this meſſenger of death, whiles hee was doing the meſſage of God, in viſiting his Dioceſe: that then he called him to reſte from his labours, when his weake bodie was ſpent & worne out in ſetting forth the glory of GOD, for which he many times prayed, it would pleaſe God to let him be offred in ſacrifice.

He was at that time very feruent in *Prayer:* which he poured out before the Lord aboundantly, and in great faith: crying often, *Lorde let thy ſeruant now departe in peace. Lorde let thy ſeruant now come to thee. I haue not ſo liued, that I am aſhamed to liue: neither am I afraide to die, for we haue a gracious Lorde. There is layd vp for me a crowne of righteouſneſſe. Chriſt is my righteouſneſſe. Thy wil be done ô Lorde, for mine is fraile.* With many other ſuch godlie ſpeeches. In the extremitie of his diſeaſe he ſhewed great pacience. And, when his voice fayled, that he lay ſpeechleſſe, he lifted vp his handes and eyes in witneſſe of his conſent to thoſe prayers which were made. Thus, being vertuouſlye occupied, and wholly reſting him ſelfe vpon the mercies of God through Ieſus Chriſt our ſauiour, he rendred vp his ſoule to God, the. 23. of *September.* 1571.

Be thou thankeful to God for giuing his Church ſo worthie an inſtrument of his glorie: and be careful to followe the good doctrine, which he left behinde him, not only in this that commeth forth at this preſent, but in al other his Bokes, which haue bene ſet forth before, or ſhal be put forth hereafter to thy benefite, and increaſe of godlineſſe. 27. *Ian.* 1582. *North Crowlie.*

Thine in the Lorde,

IO: GARBRAND.

Faultes eſcaped in Printing.

Pag. 11.	*Line.* 2.	For na ons, reade nations.
47.	23.	For the ſpirit, reade his ſpirit.
62.	*Margine*	For. 1144. reade 1154.
eadem.	12.	For *ita*, reade *ita.*
70.	*Margine*	For Pſal. 28. reade 132.
92.	4.	For thy Lorde, reade the Lorde.
106.	3.	For. Where are we in the, reade, Where are we? in the
118.	*Margine*	For, Iohn. 3. reade Iohn. 5.

If any other faultes haue eſcaped, as the placing of quotations in the Margine out of order, or the points miſtaken, or ſuch like: may it pleaſe thee (gentle Reader) to pardon the Printer, and correct them.

A VIEVV OF A SEDITIOVS BVL SENT INTO ENGLAND.

WHiles I opened vnto you the wordes of the Apostle, That day shal not come, except there come a departing first, and that man of sinne be disclosed, euen the sonne of perdition: which is an aduersarie, and is exalted aboue all that is called God, or that is worshipped: so that he shall sitte as God in the Temple of God, and beare in hand that he is God: there came to my hands a copie of a Bul lately sent into this Realme by the Bishop of Rome. I read it, and weighed it throughly, and found it to be a matter of great blasphemie against God, and a practise to worke much vnquietnesse, sedition, and treason against our blessed and prosperous gouernment: For, it deposeth the Queenes Maiestie (whome God long 2. Thes. 2.

preſerue) from hir royal ſeate, and teareth the Crowne from hir head: it diſcheareth al vs hir natural ſubiects from al due obedience: it armeth one ſide of vs againſt an other: it emboldeneth vs to burne, to ſpoile, to robbe, to kill, and to cut one anothers throat: it is much like that bore which Pandora ſent to Epimetheus ful of hurtful and vnholeſome euils. Are you deſirous to heare it? it grieueth me to diſcloſe, and your godly eares wil hardly abide his vnſeemely ſpeaches. Yet ſeeing he hath written them, and hath conueyed his copies therof to worke the miſchiefe he hath entended: I may the better rehearſe them vnto you: if withal your diſcretion prouide to ſeaſon them with the feare of God, and with due obedience vnto our dread Soueraigne, vſing theſe two as the holeſom meale of Elizeus to preſerue from infection in the taſting of theſe wilde gourdes. then ſhal you by this Bul eſpie out Antichriſt, euen that man of ſinne, the ſonne of perdition, who is exalted aboue al that is called God, or that is worſhipped. The matter is lōg: Pope Pius hath beſtowed ſome paines in writing of falſhode, let vs take ſome paines to heare the truth.

But before I lay abroad to your ſight the packet of his groſſe vntruthes, and in the dutie of a good Subiect make a true report of that

ſtat eſtate wherein we liue, as wel of religiõ as of ciuil policy, againſt the ſlaunderous Libel of this man of ſinne: if otherwiſe than my wonted maner hath bene, any hard or ſharpe ſpæch paſſe from me: or, if I ſpeake more particularly of perſons liuing, and matters wel knowen vnto you, than may ſeeme fit for this place: I muſt deſire your pardon, ſeeing the occaſion is ſuch, ỹ it driueth me to be plaine, & earneſt. For ſhe is the ſeruant of God: ſhe is my gracious Ladie, and dread Soueraigne. I haue ſworne truth to hir Maieſtie. If I knew there were in mine hart one droppe of diſloyal bloud towards hir, I would take my knife and let it out.

The title is, *Sententia declaratoria contra Elizabeth, &c.* A Sentence denounced againſt Elizabeth our noble and renowmed Queene, whom God hath mercifully appointed to rule ouer vs in place of hir noble Progenitours. A Sentence is the concluſion of Iudgement, and the ende of controuerſies. wherein many thinges are to be conſidered: that the Iudge be competent, alſo graue and ſober, and wiſe, and vpright: that he cal the partie, and examine the cauſe, and weighe the circumſtances, and haue conference with the learned: that then vppon great aduiſe and due proofes (ſetting al affection aſide,

and hauing God onely before his eyes) he open his mouth and pronounce sentence. Now if the Iudge be a partie, or haue no iurisdiction ouer them whome he iudgeth, and therefore be not a competent Iudge: if he sende forth no processe, kepe no order nor forme of iudgement: if the partie be not called: if the matter be not duely examined: if the presumptions be false: if there be no proues: if he beginne where he should ende, & declare a sentence of his owne affection, without the feare of God, against God & against his anointed: then he is no Iudge, & his sentence is no sentence, but rather a wicked Iudge, & a corrupt sentence. These circumstances are substantial, & being wel considered, wil make you the better able to iudge of these rash procedings.

After this his angry title, his holines hath thought good to shewe vs some litle of his pretie imagerie, and maketh Peter stand on the one side with keies, & a poesie: *Tibi dabo claues regni cælorum.* I wil giue the keyes of the kingdome of heauen to thee. And least you should not yet finde which is he, he is marked, *Petrus clauiger*, Peter the keybearer. Paule is placed on the left side, with his sworde: his marke is *Paulus ensifer*, Paule the Swordebearer, and his circumscription, *Paulus doctor gentium, & vas electionis*, Paule the doctor of Gentiles, and elect

elect vessell: & betwene them both the Popes armes, the triple myter the crosse keyes, & 6 gunnestones, so he maketh the two Apostles suppoꝛters of his armes, and setteth foꝛth him selfe vnder their name & credit. As if he should say, I sit here in the seate of Peter & Paule: euen as did the Pharisens sometimes, We are the seede of Abraham, We are the children of the Prophets. We sit in the chaire of Moises. But the Apostle warneth vs, Such false Apostles are deceitfull workemen, & transforme them selues into the Apostles of Christ, & no maruel, for Satan him self is transformed into an Angel of light. What right hath he to cary Peters keies? Chrysostome saith, *Clauis est scientia Scripturarum*, the key is the knowledge of the Scriptures. & Tertullian an other auncient writer saith, *Clauis est expositio legis*, the key is the exposition of the law. Againe, what hath he to doe with Paules sword? that sworde wherewith Paule fought, is the word of God, which is liuely & mighty in operation, & sharper than any two edged sword, and entreth through euen to the diuiding asunder of the soule & the spirite, & of the ioynts & the marow, & is a discerner of the thoughts & intents of the hart. Why bringeth he foꝛth Paule with his naked sworde, & why maketh he shewe of Peters keies? In what pulpit did

2. Cor. 11.

Hom. 44. in opere imperf.

Lib. 4. cont. Marc.

Hebr. 4.

he euer set sote? where hath he opened the Scriptures of God? where hath he taught the exposition of the law? where did he euer fight with the sword of ỹ spirite? the sword which he vseth, is the sworde of ambition and of couetousnesse, the sword of extortion, the sword of crueltie & tyrannie, wherewith he fighteth against al truth, and al equitie, & al honestie. It is the sword of which ỹ Prophet speaketh: their tongue is a sharpe sword: the key which he beareth, is the key of errour, it is the keye of the bottomlesse pit. Certainly Christ wil say vnto this keykeeper, wo be to thee Scribe and Pharisee, hypocrite, bicause thou shutteſt vp the kingdome of heauen before men: for thou hast taken away the key of knowledge, thou hast not entred in thy selfe, & them that came in thou forbaddest. Let him therefore leaue to deceiue the world any longer vnder the names & by the countenaunce of the Apostles of Christ. S. Hierome sayth, it is no easie matter to stand in the place of Peter & Paul, & to hold the chaire of them nowe raigning with Christ. And again he saith: *Non sunt filij sanctorum, qui tenent loca sanctorum*, they be not euermore the children of holy men, which sit in the roomes of holy men. Peter was a principal Apostle: Paule was a vessel chosē of God to beare his name before ỹ Gentils, & kings, and

Psal. 56.

Reuel. 20.

Ad Heliodorum.

Dist. 40. ex Hier.

& ỹ children of Israel. Did they send such Buls into ỹ world? were they workers of such treason? did they disquiet the lande by stirring vp ciuil warres? verily these holy Apostles wil reason this case with Pope Pius. What warrant hadst thou to vse our names? why doest thou make our images, & set them before thy Buls? what doest thou like vnto vs? or, what did we like vnto that thou doest? is this our Gospel? did we preach thus? is this that for which we lost our liues? thou art not our successour: thou doest vs wrong: we know thee not. We neuer discharged subiectes from their oath of obedience: we did neuer stirre vp one Prince against another: thou hast no deede of ours for thine example: thou hast no word of ours for thy doings: thou doest vs wrong, we disclaime thee, we know thee not. Thus much of his title and armes.

Pius Episcopus, seruus seruorum Dei, ad futurã rei memoriam: Pius Bishop, the seruant of Gods seruants, to be kept in remẽbrance for euer. O how lowly & humble this man semeth: meeke words, when he is contented to be a seruant, yea a seruant vnto seruãts. He hath made his stile so low, ỹ you would thinke he were put to ỹ worst & vilest seruice amõg his felowes, ỹ he were the common drudge, mainteined w̃ cast apparel, litle accõpted of, & ready to rũne

and goe at euery bodies commaundement. But what seruice doth he, either worldly, or heauenly, or bodily, or ghostly?

Let Pope Pius tel his owne tale: he saith, *hunc vnum super omnes gentes, & super omnia regna principem constituit:* Christ hath appointed him onely to be the Prince ouer al nations, & ouer al kingdomes. Marke his wordes wel, & see how they hang togither: he sayth, I am a seruaunt, & that is not al: I am the Seruaunt of Seruaunts, therefore I am no Prince. But, as though he were sory those words had escaped him, he mēdeth the matter, I haue power ouer al nations, & ouer al kingdomes, therefore I am no seruaunt. If he be a seruaunt, & so vile a seruaunt, how is he a Prince? or, if he be a Prince, & so mighty a Prince, how is he a seruant? what shift soeuer he vseth, needes he must be taken. If he be true in the one, he is false in the other. It is wel with him, that he can not erre, & that his words must be takē as the worde of God: that he may iudge al men, but al the world may not iudge him: & that, he may not (with M. Hardings liking) be accused by *Hicke, Hob, & Haunce, & iudged by Iacke & Gill. Were it not that he hath giuē him self priuiledge, thus to sit as God in the Tēple of God, & to beare in hand that he is God: Were it not that his props & vpholders might

* *In the Confu. of the Apologie of the Church of England, fol. 282. pag. 2.*

might so scorne and disdaine the iudgemente of the whole worlde: it would be no hard matter to trippe him in his tale, and take him in manifest untrueth. For, when this Seruaunte sitteth at table, the Emperour maye not sitte with him. When he sitteth in Councel, the Emperour sitteth belowe at his feete: Princes and Kings do him seruice: they hold his Stirop, leade his bridle, carrie his traine, & beare dishes to his table: he walketh not forth on foote, but is carried on mens shoulders, in gorgeous attyre, shining & glittering with golde and precious stones. It is worthy the noting which Albertus Krantzius, who writeth the Historie of *Germanie*, reporteth of Pope Boniface the eight. *Virinsq; penes se vnum gladij potestatem manere affirmabat, quod ipso apparatu in eo qui tum agebatur in vrbe iubileo solẽniter fertur ostentasse, primo quidem solenni die in pontificalibus apparens populo, apostolicam illis benedictionem impartitur: postero autẽ die imperiali habitu, infula nihilominus Cesarea insignis, gladium ante se nudatum iussit deferri, & sedens alta voce testatur, Ecce duo gladij hic.* Boniface did affirme that the power of both swordes did remayne in him alone, which thing (they saye) hee did solemnelie declare in his attire at the Iubilee, which was then kept in the citie. For, the first day of that solemnitie, he shewed foorth him

Saxonic. lib. 8. cap. 36.

ſelfe before the people in Biſhop-like arraie, and gaue them Apoſtolike bleſsing. But the nexte daye hee was clothed in robes like an Emperour, hauing the imperiall Crowne vpon his heade. He commaunded a naked ſworde to be carried before him, and as he ſat, ſpake out in a loude voice, beholde here are two ſwordes. *Vides ô Petre* (ſaieth Krantzius) *Succeſſorem tuum, & tu ſaluti fer Chriſte tuum cerne Vicarium. Vide quò aſcendat ſuperbia ſerui ſeruorum tuorũ.* Thou ſeeſt thy ſucceſſour ô Peter: and thou ô Sauiour Chriſte looke vpon thy Vicar. Beholde the pride of the ſeruaunt of thy ſeruants, whether, and to what it is come.

Ibidem.

No doubt, his holineſſe hath beſtowed ſome ſtudie about the matter, and therefore would faine it ſhould be knowen, & neuer forgottẽ, but regiſtred *Ad futurã rei memoriã*, to remain & be remẽbred hereafter. Heare it therefore yée mẽ & brethrẽ: yée babes & childrẽ. You are ỹ ſons of God, you are ỹ childrẽ of ỹ holy Fathers. You ſhal ſée ỹ *Babilon*, which hath made dronkẽ the Princes of the world with hir golden cup You ſhal ſée him that doth ſit as God in the tẽple of God, ſhewing himſelf that hee is God. And ỹ you may take ỹ better viewe of him I wil lay open before you the manifeſte vntruthes of his Libel, and ſo make you iudges of his vniuſt ſentence.

Reuel. 17.

2. Theſ. 2.

1. *Vntruth.* Firſt, it is vntrue, that he is the ſeruãt of ſeruants: becauſe he writeth him ſelfe in ỹ ſame ſen-

ſentence, Prince ouer al natiõs & kingdoms. Again, it is vntrue, ꝑ he is Prince ouer al naons and al kingdomes, bicauſe he wꝛiteth him ſelf, *ſeruus ſeruorũ*, A ſeruãt vnto ſeruãts. That alſo which followeth is falſe. *Regnans in excelſis vni ſoli Petro Sanctã Eccleſiã, Catholicã, & Apoſtolicã cõmiſit gubernandã.* He that ruleth in the Heauens hath giuẽ to Peter alone the gouernement of the holye, Catholike & Apoſtolike Church. 2. *Vntruth.* 3. *Vntruth.* For where did Chriſt make this Commiſſion to Peter only? where be the wꝛoꝛds? in what Scripture? in what Goſpel oꝛ Epiſtle? where did Chriſt euer ſay to Peter, I cõmit ꝑ gouernement of ꝑ Churche to thée alone? if Pope Pius tale be true, why doeth he not pꝛoue it? if it be falſe, how dare he wꝛite it? it is not mẽte ꝑ Vicar of Chriſt ſhuld falſifie ꝑ wꝛoꝛds of Chriſt. Chriſt ſpake to al ꝑ Apoſtles and not to Peter alone, Go to the loſt ſheepe of the houſe of Iſrael. Chriſt ſaid to al ꝑ Apoſtles & not to Peter alone, Go & teach al natiõs, baptiſing thẽ in the name of the father, & of the ſon, & of the holy ghoſt. Dauid ꝑ Pꝛophet ſpake not of Peter alone, but of al the Apoſtles. Their ſoũd is gone into the ends of the world. Wherfoꝛe doth he then encloſe that to Peter alone, which is ꝑ cõmõ vnto al ꝑ Apoſtles? he ſaith, Chriſt hath giuen charge ouer his Church to Peter alone. But Ciprian ſaith, *Parẽ tribuit Apoſtolis omnibus auctoritatẽ*

Mat. 10.

Mat. 28.

Pſal. 19.

hoc

Cipr. de simplicitate prælatorum.

hoc vtique erãt cæteri Apostoli quod fuit Petrus, pari consortio præditi & honoris & potestatis. The Lord gaue vnto his Apostles like power, the rest of the Apostles were euen the same that Peter was, endewed with like felowship both of honour and of power. And Hierome saith,

Lib. 1. aduersus Iouinianum.

Ex æquo super omnes Apostolos Ecclesia fortitudo solidatur. The strength of the Churche is founded equally vpon al the Apostles.

He addeth further, *Petrique successori Romano pontifici*, And to the Bishop of *Rome* Peters Successour. This is another vntruth, and the cause of all this stirre: this is it, wherfore Peter is set so farre before his fellowes. The Pope maketh Peter a rocke, the other Apostles smal pebblestones to be builte vpon him: Peter a Shepheard, the other Apostles sheepe: Peter a Scholemaster, the other Apostles his schollers: Peter a Giante, the other Apostles little babes. And al this he doth to enfeoff the Pope, with that fulnesse of power whereunto he entitleth Peter. To prowe wherof M. Harding sayth, Nowe we are not bounde to obey Peter and Paule, but him that sitteth in theyr chaire. This is their doctrine, thus they teach: so boldely dare they set out their blasphemies against God.

4. Vntruth.

The whole Church (saith Pope Pius) is committed to the Pope alone, by the commaun-

maundement and word of God. What Apoſtle or Euangeliſt euer wrote ſo: where dide Chriſt at any time ſpeake of the Pope, or of Peters ſucceſſour, or of the Biſhoppe of *Rome*? what auntient Councel, what olde Doctor, what Father, Auguſtine, Ambroſe, Hierome, Chriſoſtome, Baſil, euer ſaide that the whole Church was committed to the Pope alone? It is not fitte the Pope ſhould drawe his owne Chartre. If no Euangeliſt, nor Apoſtle: no auntient Doctor, nor olde Councel, wil come in and beare him witneſſe, it is not likely he hath giuen true euidence. Yet he ſaith moreouer: *In plenitudine poteſtatis tradidit*: Chriſte hathe giuen this Commiſsion in fulneſſe of power. This is a fifth vntruth. 5. *Vntruth.*

It is wonderful to ſée howe muche they make of this fulneſſe of power. Abbot Panormitane telleth vs, *Plenitudo poteſtatis omnẽ ſuperat legẽ poſitiuã, & ſufficit quod in Papa ſit p̃ ratione volũtas*: The fulnes of power paſſeth al poſitiue lawe: and it is ſufficient in the Pope, that wil ſtande in ſteade of reaſon. Durande doth tel vs, al Biſhops are deriued from the Pope, as members from the head, and al they receiue of his fulneſſe: there was a Councel holden at *Laterane* in *Rome* vnder Leo the tenth, where one Stephanus Patracenſis gaue forth theſe wordes, In the Pope is all maner of

Extra. de conſtit. cap. 1.

Lib. 2. de miniſt. & ordinib. eccl.

of power aboue al powers as wel in Heaue as in Earth . They tel vs, that what soeuer he doe, no man maye presume to saye, *Domine cur ita facis ?* Sir why doe you so ? To make an ende of theyr tales and vaine ambitious claime, another of his flatterers beareth the woꝛld in hande, *Potest Papa quasi omnia facere quæ Deus potest*, The Pope in a manner may do all things, that God may do. Nay not so onelye sayeth another . *Papa facit quicquid libet, etiam illicita, & est plusq̃ Deus*: The Pope doth what soeuer he listeth, yea, although it be vnlawful, & is more thã God. they say, He maketh right wrong, and wrong to be right at his pleasure. Hee may commaunde Aungels, Archangels, Cherubin and Seraphin . Thys is the fulnesse of power whereof they dꝛeame . Who woulde thus presume but that Man of Sinne and Childe of Perdition ? let them shewe, where euer Peter had like fulnesse of power . If he neuer hadde it, with what face can they requyꝛe it ? Ciprian tolde vs , Christ gaue lyke auctoritie to al the Apostles . The auctoꝛitie of Peter was suche as the auctoritie of Iohn and of Iames, and no otherwise . Al the Apostles were the lighte of the Woꝛlde, al were Ministers of Chꝛist, and

De conces. presb. in glossa.

Hostiensis.

Zabarella.

and diſpoſers of the ſecretes of GOD, they al had the ſame auctoritie and fulneſſe which Peter had.

Extra quam (eccleſiam Roman.) nulla eſt ſalus. Without whiche (the Church of *Rome*) there is no ſaluation. That is, who liue not vnder the obedience of the Churche of *Rome*, can not be ſaued. No man can be ſaued wythout hyr Buls and pardons. The Churche of *Rome* is the Arke of Noah, who ſoeuer is without it is drowned. *Subeſſe Romano pontifici* (ſayeth Pope Boniface) *omni humanæ creaturæ declaramus, dicimus, definimus, & pronuntiamus omnino eſſe de neceſſitate ſalutis.* Wee declare, ſaye, determine, and pronounce, that it is of the neceſsitie of ſaluation, for euerye mortall creature to bee ſubiecte to the Biſhoppe of *Rome*. If the caſe were ſo harde as it is made by his wordes, then it woulde goe amiſſe wyth all thoſe Nations and Kingdomes, and people whiche beleeue in Chriſte in *Æthiopia*, *India*, *Arabia*, *Aphrica*, *Aſia*, *Græcia*, *Moſcouia*, whiche are farre greater than al Chriſtendome. They are not ſubiecte to the Pope, they yelde no obedience to the Church of *Rome*. Are they al drowned becauſe they be not within that Arke? are

Extra de maior. & obedient. vnam ſanctam.

are they al damned bycause they knowe not their good manner to the Bishoppe of *Rome*? the kingdomes of *Englande*, *Scotlande*, *Denmarke*, and *Sweden*: the Dukes of *Saxome*, *Brũswicke*, and *Wittenberge*: ỹ Palsgraue of *Rhene*, the Lantgraue of *Hessia*, the Earles and Noble men throughe the whole Countrey of *Germanie*, the infinite number of their people and subiectes: manye hundred thousandes in *Spaine*, *Italie*, *Fraunce*, *Hungarie*, and in the kingdome of *Pole*, are without that Churche, and liue not vnder the obedience thereof: are they al therefore damned? God forbidde: the mercie of the Lorde is aboue all hys workes, in euerie place, who soeuer calleth on the name of the Lorde shall be saued, who soeuer trusteth in the Lorde shal not be confounded. You maye wel recken this for the sixth vntruth: al whiche sixe are made in the compasse of sixe lines.

6. *Vntruth.*

7. *Vntruth.* *Non nullum laborem intermittimus*, We take paines, we spare no trauell, we forsake no labour. Alas good man: I had thought he would

2. Cor. 11. haue saide, I was often in perils of waters, in perils among the Gentiles, in perils in the sea, in wearinesse and painefulnesse, in watching often, in hunger and thirst, in fastings often, in colde & in nakednesse. I had thought

Rom. 15. he would haue said: from *Ierusalem* & round about

about to *Illyricum*. I haue cauſed to aboũd the Goſpel of Chriſte. I haue preached in ſeaſon and out of ſeaſon. I haue done the worke of an Euangeliſt. I haue fought a good fight, and haue finiſhed my courſe. I made my ſelfe ſeruaunte to al men, that I mighte winne the more. I am made al things to al men, that I mighte ſaue ſome: and this doe I for the Goſpels ſake. He kẽpeth him ſelfe ſafe ynoughe from theſe paines and trauel. Yet we muſte beléeue hym, that he ſpareth no labour. He commeth not into the Pulpit, he preacheth not the Goſpel, he ſpareth that labour. He is a Shepheарde, but fẽdeth not the Shẽepe, and fẽdeth not the Lambes: he is a Stewarde, yet diſpoſeth not the myſteries of God: this labour alſo he ſpareth. As for ſome other trauailes, we denie them not. He ſendeth hys Inquiſitours, Eſpies, *Agnos Dei*, and Buls. He ſpreadeth rumors, ſtyrreth Sedition, rayſeth Subiectes agaynſte theyr Princes, and forceth Princes to plague theyr Subiectes. He hathe conference wyth Traytours in *Englande*, wyth Traytours in *Irelande*, wyth Traytours in *Germanie*, wyth Traytours in *Heluetia*, wyth Traytours in *Denmarke*, wyth Traytours in *Polelande*. He

2. Tim. 4.

1. Cor. 9.

hath bene cauſe of al that ſpoyle and waſte in the noble kingdome of *Fraunce*. He hath loſed and weakened the ſtate of al Chriſtendome: it was neuer ſo weake as it is at thys day. And can we thinke al this coulde be brought to paſſe without paine and trauel? It maye appeare he ſpareth no laboure. And this doeth he (For the Goſpels ſake? and That he may ſaue ſome?) No, but as did Caiaphas to arraigne Chriſte, to crucifie the Lorde of glorie, to cut al thoſe out of the land of the liuing, that their name maye be no more in memorie, whoſe mouthes the Lord hath opened to publiſhe the ſecrete of the Goſpel, by whome the worde of trueth is come vnto al the worlde, and is fruiteful. He is childe to them that murdered the Prophetes, and taketh al trauel and paynes to fulfil the meaſure of his Fathers.

Sed impiorum numerus tantum potentia inualuit, vt nullus iam in orbe locus relictus ſit, quem illi peſſimis doctrinis corrumpere non tentarint. But, the number of the wicked hathe encreaſed ſo muche, that there is now no place in the worlde, whyche they haue not ſoughte to enfecte with corrupte doctrine. Nowe at length it breaketh from them. Here is the matter of al their griefe.

When

When the Scribes and Phariſeies perceyued the paſſage and glorie of the Goſpel of Chriſt, and could not ſtay it, they ſaid among them ſelues, Perceiue yee how yee preuayle nothing? Behold the world goeth after him. John. 12.
And againe, What ſhal we doe? if we let him thus alone, al men wil beleeue in him. Our credite is gone, his doctrine is receiued, and ours is forſaken. John. 11.
The Prieſtes and Saduces toke it greeuouſly that Peter and Iohn taught the people, and when they ſaw the boldneſſe of them, they conferred among them ſelues, ſaying, What ſhal we do to theſe men? let vs threaten and charge them that they ſpeake hencefoorth to no man in this name. So they called them, and commaunded them, that in no caſe they ſhoulde ſpeake or teache in the name of Ieſus. So didde Annas the chiefe Prieſte, and Caiaphas, and Iohn, and Alexander, and as manye as were of the kindred of the highe Prieſtes, gather them ſelues togither, to reſiſt the trueth then: ſo did the Phariſeis then deuiſe, that the lighte of the glorious Goſpel of Ieſus Chriſte myghte not ſhyne and bee knowen to the Worlde. And ſo doeth Pope Pius nowe for the like cauſe, rage, and ſtorme, and ſpeake hys pleaſure of vs. They are wycked (ſayeth hee,) Act. 4.

their number daylye encreaſeth, their doctrine ſpreadeth farre and wide: it doth much harme, it hathe preuailed in moſte places: they are a wicked rable, their doctrine is corrupte, it hath infected the worlde. Belike his holyneſſe is muche diſquieted, elſe he woulde write more modeſtlie, and make more aduiſed reportes of ſuche with whom he is not acquainted. A man woulde thinke he hath to doe with Turkes and Infidels: with ſuche who neither beléeue in God, nor kéepe his Lawes, nor dreade his Judgemẽts. That he hath made out Commiſſion againſt Outlawries, who rob, and ſpoyle, and murder, and deſtroye without mercie: againſte ſuche who haue no regarde of honeſtie, but being paſte ſhame, maintaine Stewes, and Harlottes, euen as his holineſſe liketh well and ſuffereth to be done at *Rome*. But where are they, and who be they, whom he calleth wicked? what ſaie they? what doe they wickedlie? it is much, to be accuſed and condemned of wickedneſſe. This he ſpeaketh and writeth of you and your children, whoſe eies the Lorde hath opened to eſpie his errours. You are they whom he accounteth wicked, euen you and al ſuche who (like as you doe) know that Ieſus Chriſt is the power of God, and the wiſedome of God. Which confeſſe

1. Cor. 1.

that

that he is the Lambe of God, which taketh awaie the Sinnes of the worlde. Whiche saye with the Apostles, Among men there is giuen none other name vnder Heauen whereby we must be saued. And with Paule, God forbid that I should reioyce, but in the Crosse of our Lorde Iesus Christ. We reade the Scriptures of God: we sende the people to the fountaines, there we require them to examine our doctrine: we cal vpon the name of the Lorde who liueth for euer: we teach the people to make their prayers in a language they vnderstande: we administer the Sacraments according to Christes institution: we saie, that Christe is the onely sacrifice for the forgiuenesse of sinnes, and, that God hathe appointed him ouer all things to be the head of the Churche: we doe not make our prayers to deade Creatures: we seeke no helpe at their handes whiche neyther heare vs, nor can helpe vs. We moue the people to repentaunce: we rebuke sinne: wee seeke reformation of life: we make it manifest, that the Pope hath shamefully abused the whole worlde: that the man of sinne, euen the sonne of perdition shall be destroyed wyth the swoorde of the Spirite: that euerye Plante whiche our Heauenlye Father hath not planted, shall be roted out, and that

Iohn.1.
Act.4.
Galat.6.

the worde of the Lorde ſhall continue for e-
uer. This is our profeſſion, this is that
doctrine whiche we receiue from God, and
learne by the worde of trueth, which is able
to make vs wiſe vnto ſaluation through the
Faith whiche is in Chriſte Jeſus. Thys
doctrine the Pope calleth wicked. This do-
ctrine (he ſaith) hath done muche hurte. Bleſ-
Baruch.4. ſed be God: for the things that are acceptable
1.Cor.2. to God are declared to vs. The things which
eye hath not ſæne, neither eare hath heard,
neyther came into mans hearte, which God
hath prepared for them ẏ loue him, God hath
1.Cor.1. reuealed them vnto vs by his Spirit. It hath
pleaſed God by the fooliſhneſſe of preaching
to ſaue them that beléeue. The number of
them whiche are conuerted vnto God by this
worde, encreaſeth, and will more and more
encreaſe in all places. It is not the the coun-
ſell or worke of men, for then it would come
to noughte. But it is of GOD: the Pope
can not deſtroy it. Chriſt came to putte fire
Luc.12. on the Earth, it ſhall not be quenched. If
we holde our Peace, or if we al (whom the
Pope thus reuileth) be taken out of ẏ world,
the ſtones ſhal crye out, and giue witneſſe to
Mat.3. this doctrine. For GOD is able of ſtones
to raiſe vp children vnto Abraham. He is
God

GOD alone, he will make his name to be knowen, he wil not Giue his glorie to an other. This maketh vp eighte vntruthes, plaine, and euident to bée sæne. Unto whiche number he layeth fiue more, altogither in one line, so that he maketh almoste a seuerall falshode for euerye seueral worde. 8. *Vntruth.*

Missæ sacrificium, preces, ieiunia, ciborum delectum, cælibatum aboleuit. Shee (Queene Elizabeth) hathe cleane putte awaye the Sacrifice of the Masse, prayers, fastings, choice or difference of meates, and single life. I beséeche you consider this spéeche, and iudge vprightlie. You are able to discerne truth from falshode. You haue knowledge of these things, be not deceyued. Haue we no sacrifice? no prayers? no fastings? no difference in meates? are none vnmarried? bée all these abolished? I aske you againe, bée they all abolished? when was this done? at whose suite? by what lawe, or Statute, or Proclamation, or Parliamente? in déede the Masse is abolished throughe the gracious worckyng of GOD. It was a worcke of his great mercie to doe it away. For it was a dumbe, vncomfortable, and vnprofitable thing. They did tell vs,

that in theyr Masse they were able to make Christ the sonne of God, & to offer him vnto God his Father for our sinnes. Oh blasphemous speech, & most iniurious to the glorious worke of our redemption, that a vile wretch, a lumpe of Earth, a sinfull Man, take vpon him the power of God in Creation, and presume to make his Creator? shall he whyche is conceiued in sinne, in whom there dwelleth no good, who is altogither vnprofitable, whiche neuer can recompence his owne debte of tenne thousande Talents: who is a straunger to the couenaunte of promise, and hath no entraunce vnto the father, but through Iesus Christe, make intercession to the Father, that for his sake, he wil loke vpon and receyue his sonne, euen because he doth offer him for a Sacrifice? what is blasphemie if this be not? such kinde of Sacrifice we haue not.

Christ himselfe is our high Priest, which offereth vs vp vnto God: which maketh vs a pure, a liuely, and a wel pleasing Sacrifice: by whome also we haue accesse through Faith vnto this grace wherin we stand, and reioice vnder the hope of the glorie of GOD: by whome we are sanctifyed, euen by the offering of the Bodye of Iesus Christe once made: who toke awaye our sinnes, and fa-

fastened them vpon the Crosse. It is therefore the bloud of Iesus Christ, which cleanseth vs from all sinne. This is our sacrifice, this is our propitiation, this is the propitiation and sacrifice for the whole world. How then sayth Pope Pius we haue no sacrifice? It is ꝧ ninth vntruth. 9. *Vntruth.*

Againe, he sayth we haue no Prayers. He thinketh we méete togither like wilde men, or rather like brute beastes. You knowe he speaketh vntruly. Behold the Suffrages, the Psalmes, the Lessons taken out of the olde & newe Testament. Consider the fourme and order of our Churches. We make humble cõfession of our sinnes, we heare especial comfortable places of Scripture, which shewe vs howe merciful God is to them that truly and earnestly repent. We giue thankes to God for his mercies and blessings which he poureth vpon vs. We pray him to continue his goodnesse towards vs, and to leade vs into al truth. We pray for the Queenes Maiestie, for al that are in authoritie, for al the people, for those which suffer affliction, for al that either obstinately, or ignorantly refuse the cõfort of the Gospel. To be short, with one minde, and with one mouth, we praise God euen the father of our Lord Iesus Christ, and al the people sayth Amen. Why should Pope 10. *Vntruth.*

Pius report vntruthes? What meaneth he to saye we haue no prayers? Is it bicause we haue not his Latine prayers? The people doe not vnderstand them, they are like the chirping of birdes, and the tinkling of Cymbales: thankes be to God for the prayers which we haue, and graunt that we may hold them vnto the ende.

11. *Vntruth.* Mat. 9. Againe, al fasting is abolished, so ỳ Scribes & Phariseis saide vnto Christ, Thy Disciples breake the traditions of the elders, they keepe no fasting daies, they eate and drinke, they do not faste. Would God we were al more careful than we are of keeping the true faste, the Esai. 58. fasting which the Lord hath chosen (saith the Prophet) is it that a man shoulde afflict his soule for a day, and to bowe downe his heade as a bul rushe, and to lye downe in sackcloth and ashes? Wilt thou cal this fasting, or an acceptable day to the Lorde? Is not this the fasting that I haue chosen, to lose the bandes of wickednesse, to take off the heauy burdens, to let the oppressed goe free, that ye breake euery yoke? Is it not to deale thy bread to the hungrie, and that thou bring the poore that wandreth vnto thyne house? When thou seest the naked that thou couer him, and hyde not thy selfe from thyne owne flesh? In like sorte the Apostle Paule hauing occasion to

speake

ſpeake of the true faſte, ſayth: Bodily exer- 1. Timot. 4.
ciſe profiteth litle: but godlineſſe is profi-
table to al things. Whereby we learne, not to
eſteeme the woꝛks of body, ſuch as are, watch-
ings, abſteining from meates, often rehearſal
of prayers, and long prayers, going barefoote,
and lying on the ground, and ſuch like (which
the bodie ſuffereth) as an acceptable thing, but
we require the crucifying of the fleſh, with ȳ
affections & the luſtes, that in the daies of our
faſte the Lord be honoꝛed, in that no man doe
his owne waies, noꝛ ſéke his owne wil, noꝛ
ſpeake a vaine woꝛde: & herein we folow the
iudgement of the holy fathers. Chryſoſtome *Hom. 47. in 13. Mat.*
ſayth, *Ibi eſt ieiunium, ſi pecuniam deſpicis, ſi ar-*
deas charitate, ſi famelicos paſcas, ſi gloriam con-
temnas. There thou doeſt faſte, if thou deſpiſe
money, if thou be feruent in loue, if thou feede
the hungrie, and if thou forſake glory. And O- *In Leuit. cap.*
rigen: Wilt thou that I yet ſhewe what ma- *16. hom. 10.*
ner of faſte thou muſt keepe? faſte from al
ſinne, eate none of the meate of malice, eate
none of the delicates of pleaſure, ſtirre not
vp luſte with the wine of riotouſneſſe, faſte
from doing euil, abſtaine from euil wordes,
keepe thy ſelfe from euil thoughtes, touche
not the ſtollen breade of corrupt doctrine,
deſire not the deceipteful meates of Phi-
loſophie, whiche wil leade thee from the
truth.

truth. Such a faſte pleaſeth God. But to abſteine from meates which God hath created to be receiued with giuing thankes of them which beleue and knowe his truth: and this to doe after the example of them which haue crucified Chriſt, can not be acceptable vnto God. And againe ſayth Chryſoſtome. What profite commeth of thy faſting, if thou eate nothing all the day long, and yet playeſt, and trifleſt, yea ofte times takeſt falſe oathes, and blaſphemeſt, and ſo doeſt ſpende the day? I pray you let vs not neglect our owne ſaluation: but let our talke rather be of ſpirituall thinges, and let ſome one take the booke of God in his hand, and cal his neighbours togither, and with godly ſpeaches water the minde both of him ſelfe, and the congregation: that ſo we may eſcape the ſnares of the Diuel, and reape much fruite by our faſting, and be partakers of the mercie of God. Thus farre Chryſoſtome.

Hom. 6. in 1. Gen.

Now, what if ſome fewe be wanton, and neglect the wholeſome vſe of faſting? What if godly Preachers exhort the people to put away the abuſe, and doe teache them out of the word of God, and the auncient writings of holy Fathers, the true order and vſe of faſting? ſhould Pope Pius therefore vntruely charge hir Maieſtie, that ſhe hath abolished faſting

sting dayes? You know the lawes stand in force, which are made for that purpose: and moreouer that common prayers, and an order for publique fast to be vsed in time of cõtagious sickneſſe, and other troubles and vnquietneſſe, haue bene set forth by the Queenes Maiesties speciall commaundement. You know the maner and fourme of that generall fast was first, that it should be kept in euery weeke vpon the Wensday, secondly, by al persons betwene xvi. yeares of age & lx. (Sicke folks, and Labourers &c. excepted,) that it appointed but one onely competent and moderate meale: that it leaueth it indifferent in the same meale to eate flesh or fish, so that the quantitie be smal, and fit for sober and spare diet, without varietie of meate, spices, confections, or wines, but onely such as may serue for necessitie, comlineſſe, and health: & that men of wealth and habilitie, who by this order did abate the costlineſſe of their fare, should encrease their liberalitie towards the poore, with that which they spared: then, that the same day ought to be bestowed in prayers, studie, reading or hearing of the Scriptures, or good exhortations, and other godly exercises: but no part thereof to be spent in playes, pastimes, or idleneſſe, much leſſe in lewde, wicked, or wanton behauiour. This fast was

Anno. 5. Eliz. ab. 10. Augusti.

commaun-

commaunded and set forth in print, this faste we obserued, and taught the people, that they should aunswere before God, if in such godly exercises, they either should contemne publique order, or dissemble with God, pretending abstinence, and doing nothing lesse. Let Pope Pius shewe what lawe of this Realme hath forbidden, or what doctrine of ours hath condemned fasting. We commend, and shewe the necessary vse thereof.

12. *Vntruth.* Againe, She hath abolished al choise of meates. I pray you where did God euer commaund the choise of meates? Paule sayth: Let no man condemne you in meate and drinke, and to the Corinth: Meate maketh vs not acceptable to God. And Christ saith: That which goeth into the mouth defileth not a man. What if some eate flesh, whose weake stomakes can not be nourished with fishe? Doe they not kil & eate flesh in the citie of Rome? Doth not Pope Pius for money sel licence to eate what a man listeth? The thing is not made holy bicause he selleth it, nor vnholy bicause it commeth frely. This might be sufficient for answere. But yet bicause he maketh him self so priuie to our doings, and doth so precisely charge vs with his vaine accusations, let him consider that we to whom he maketh this report, and sendeth ouer this tale, are

Colos. 2.

1. Cor. 8.

Mat. 15.

are Englishmen, acquainted (better than he seemeth to be) with the lawes of our country. What one Fish daye is changed through the whole yeare? What Lenten, Ember, Saturday, Friday, or other vsual fasting day? Our law sayth, It shal not be lawful to any person or persons within this Realme, to eate any flesh vpon any daies now vsually obserued as Fish daies. May, besides those daies which our forefathers kept, we haue appointed ỳ Wensday in euery weeke throughout the yeare, be kept fish day, and that no maner of person shal eate any flesh on the same day. Whereby we haue made nigh fifty fish daies more, thã haue bene obserued heretofore by ỳ lawes & custõs of this Realme. We can not heare of the like encrease of fasting daies procured by ỳ Pope, & kept in the Countries of Spaine, Fraunce, Italy, or in his owne Citie at Rome: It may be he is angrye, with the prouiso in the sayd Statute, Bicause no maner of person shal misse iudge of the intent of this Statute, limiting orders to eate fishe, and forbeare the eating of fleshe, but that the same is purposely intended and meant politiquely, and not for anye superstition to bee mainteyned in the choise of meates, bee it enacted, that whosoeuer shal by preaching, teaching, writing, or open speache, notifie that any

Elizab. cap. 5. Anno quinto

Ibidem.

Ibidem.

any eating of fiſhe, or forbearing of fleſhe, mentioned in this ſtatute is of any neceſsitie for the ſauing of the ſoule of man, or that it is the ſeruice of God, otherwiſe than as other politique lawes are and be: that then ſuch perſon ſhal be puniſhed as Spreaders of falſe newes are or ought to be. **Why doth he lay it againſt hir** Maieſtie, **that ſhe hath aboliſhed** al difference of meates? **we profeſſe as doth** S. Auguſtine, *In noſtro ieiunio nihil melius eſt, quàm vt non manducans manducantem ne iudicet.* In our faſting, there is nothing worthy better accompt than this, that he which eateth not doth not condemne another which eateth. **We warne the people in times of abſtinence to liue in the obedience of ſuch order as the lawe and Magiſtrates haue appointed, and that, whiles they forſake a common and neceſſary diet of flesh, they fede not their fantaſie with ſuch coſtly ſortes of fiſh, or ſuch deintie banqueting and iunquets, whereby they ſhould giue force to the luſtes of the fleſhe in the day of their** faſting.

Aug ad Caſulan.

13. *Vntruth.* **It followeth:** She hath aboliſhed ſingle life in Prieſtes and Miniſters. **Is it not lawful for a Miniſter to be ſingle? you are witneſſes to the contrary, you know ſome vnmaried, & againe you know ſome that haue wiues and are maried: they which marie doe wel: God graunt**

graunt they do no worse which do not marrie. The Apostle sayth: Mariage is honourable among al, and the bed vndefiled: but Whoremongers and Adulterers God wil iudge. Al haue not the gift of Chastitie, saue they to whō it is giuen: for euery man hath his propre gift, one after this manner, and an other after that. The holie Patriarkes, the Prophetes, and the Apostles of Christ, Peter, Paule, Iames, Philip, and others, had Wiues: they liued in Mariage. Eusebius reporteth out of Clemens Alexandrinus, that Peter when hée sawe his Wife lead away to execution, called hir by hir proper name, and saide: O wife remember the Lord. Hierome saith, if hé should name seuerally all the maried Bishops, they woulde bée more in number than al the multitude of the Councel of *Ariminum*. And in an other place: *Quasi non hodie quoq; plurimi Sacerdotes habeant Matrimonia*: As though at this day many Priestes had not their Wiues. Wée heare of the Bishops in *Æthiopia*, that they are at this day maried. It is not long sithens Priests were maried here in *England*, and in *Fraunce*, and in *Germanie*. Wil these men bée more holie than so many Bishops, and Saints, and Martyrs, and Patriarkes, & Prophetes, and Apostles, which by their example haue approued and commended vnto vs this diuine ordinance?

Heb. 13.

1. Cor. 7.

Lib. 3. ca. 30.

Hieron. epist. ad Oceanum.

Idem lib. 1. aduersus Iouinian.

D. Let

Let euerie man consider the strength of his owne vessel, for which he shall render accounte before God in that Consistorie, where we shall bee iudged not by the lawes of Rome, but by the lawes of God, our owne conscience accusing vs or excusing. Paule saith, if they cannot abstaine, let them marry: it is better to marry than to burne. The name of virginitie is cõmendable, but euery thing is not as it sheweth. I protestе before the liuing God which is the Iudge of the quick and the dead, that no filthinesse vnder the sunne is comparable to forced virginitie. I condemne not, but rather highly commende single life: no doubt there are many true Virgins, holie in body, and holie in spirit: but yet al are not Virgins which liue vnmarried, as Hierome semeth to note: *Eliguntur mariti in sacerdotium, non nego, &c.* Such as are maried are chosen into the priesthoode, I deny not. For Virgins are not to bee so much accompted of, as Priestes. And againe: But why (say you) in giuing of priestlie orders, is one which is a virgin, often times refused, & an other which is maried admitted? It may bee, because his doings are not agreable to his Virginitie, or because hee is thought to be a Virgin, yet is not: or because his Virginitie is infamous. So much saith Hierome, for reason why maried men be preferred

1.Cor.7.

Lib.1. aduersus Iouinianum.

Ibidem.

to

to orders of the Church before others which carie ỹ shew of Virginitie. Now to conclude this, we say: our lawes (after ỹ counsel of the Apostle, and finding so many examples in al ages of the godlie which were maried, and the notable inconueniences which grew by forced chastitie,) haue giuen libertie, that those who haue not the gift of chastitie, to auoid fornicatiõ, may marry. But no law made among vs, hath forbiddẽ Virginitie, or Single life. This is the thirtenth vntruth. And so haue you in these fewe words, the number which I spake of: euen fiue vntruthes in litle more than fiue wordes.

First, that we haue no Sacrifice. This is not true. For we haue the Sacrifice of the death and bloude of Christ, a Sacrifice which lasteth for euer.

Againe, that wee haue no Prayers. This is vntrue. For we cal vpon the name of the Lord. We glorifie God euen the Father of our Lord Iesus Christ. God graunte all the Churches in Christendome may do the like.

Againe, that wee haue no Fasting. This is vntrue. Our Doctrine requireth fasting, our lawes commaund it, we commend it.

Againe, They make no difference of Meates. This is vntrue. For wée haue not put downe one Fish day: and wée haue appointed 50. more than our forefathers kept.

Againe, ſingle life is aboliſhed. This is vntrue: for, a Miniſter may liue ſingle if he wil, there is no Lawe to the contrarie. God graunt our liues may bée ſingle, and ſimple, and pleaſing him: elſe we are like painted graues, faire and holy without, but within ful of ſtinking caren.

Nowe let vs proceéde. You haue heard, 13. vntruthes: and may we think that hée which hath vttered ſo much falſhode, wil ſtay there?

14. Vntruth. *Eadem occupato regno ſuprem Eccleſiæ capitis locum in omni Anglia, eiuſq; præcipuam authoritatem atq; iuriſdictionem monſtroſè ſibi vſurpans, regnum ipſum rurſum in miſerum exitium reuocauit:* Shee (the Queenes Maieſtie) inuaded the kingdome, and by vſurping monſtrouſly the place of the ſupreme head of the Church in al Englánde, and the chiefe authoritie and iuriſdiction of the ſame, hath againe brought the ſaide Realme into miſerable deſtruction.

You muſt kéepe reconing, for here to the. 13. vntruthes, hée giueth thrée others, more wicked and ſlaunderous than the reſt. Hath Queene Elizabeth inuaded the Realme? O vaine man. Is it beſéeming for Chriſtes Vicar to ſpeake ſo vntruely? What ſendeth he ſuch tales vnto vs who know the truth and can reproue him? Did hir Maieſtie inuade this Realme? Came ſhe by force and violence to hir Crowne? No childe ſo ſimple,

ſimple, but hée may control him herein. Was not Queene Marie hir Sister? Was not King Edwarde hir Brother? Was not King Henrie hir natural Father? and King Henrie the 7. hir Grandfather? Is ſhée not the right inheritour of both the houſes *Yorke*, and *Lancaſter*? Hath ſhée not both the Roſes, that is, both the titles to the Kingdome encloſed in one? Did not the whole bodie of the Councel take their Oathe to hir. xxv. yeares agoe? Was not the Crowne due to hir by inheritance, and by ſucceſſion, and by the lawes of this Realme? Did not hir Father warrant it to hir by Wil, as to his Daughter? Did not Queene Marie by expreſſe wordes leaue it to hir, as to hir Sister? Did not the whole Nobilitie of the Realme confirme it? Did not Queene Maries Biſhoppes knéele downe before hir, and acknowledge hir to bée their natural and lawful Queene? Did not you did not al the Commons of this Realme, willingly of your ſelues, make bonefires, ring your belles, and clap your hands for ioy? Did not the children and little babes cry out in your ſtreats God ſaue Queene Elizabeth? How thē dareth the Pope a wilful frier, a wilful & vnlearned frier, how dareth he ſay that Queene Elizabeth is no lawful Queene, but did inuade this Realme with force & violence? O good and gratious Ladie, what Hoſt had ſhe? what Cap-

taine? what Souldiours? what weapon was worne? what sworde drawne? what speare bente? what banner displayed? what trumpet sounded? Shée entred to hir right peaceably, and hath raigned in great peace, saue ỳ Pope Pius hath practised hir trouble by certaine Rebels & Traitors. But God doth mercifully preserue hir, to the confusion of hir enimies, to the comforte of hir subiectes, and to the aduauncement of his glorie. Yong men and Maydens, Olde men and Children, may sée and say, Pope Pius is a forger, a reporter of vntruth, hath no regard what he sayth or doth: that, he is past al shame, and hath no feare of God.

15. *Vntruth.* Againe, *Supremi capitis locum vsurpans:* Taking vpon hir the place of the Supreme head. This is vntrue. Here lay a chase. If the Pope goe forward, he will winne the game. Where is shée euer called the supreme head? peruse the actes of Parliament, the Records, the Rolles, & the Writs of Chancerie or Exchequer, which passe in hir Graces name: wher is she euer called the supreme heade of the Church? No, no, brethren, shée refuseth it, she would not haue it, nor be so called. Why then doth Christs Vicar blaze and spreade abroade so grosse vntrueth? why shoulde he say Queene Elizabeth maketh hir selfe the head of the Church?

May,

Nay, yet more, *Monstrosè præcipuam eius auctoritatem atque iurisdictionem vsurpans:* Taking vpon hir monstrously the chiefe authoritie and iurisdiction of the same: here I might wel say *O monstrum hominis*, O monster in the likenesse of man. He imagineth, that hir Maiestie preacheth in the Pulpittes, that shée administreth the Sacraments, that shée sitteth in the Consistories and heareth al spiritual causes. Which if she doe, she doth more than the Pope doth. It were mõstrous to sée the Pope in a pulpit. And it is monstrous, to sée Antechriſte sit in the Temple of God, to sée a Bishop girded with both swordes, to sée a Priest take vppon him the rule of Heauen and Earth, the seruant of seruants aduaunced aboue all the Princes of the worlde, and to sette hys foote vppon their neckes: a wretched man to clayme autoritie ouer the Angels of God, and a sinful Creature to suffer him self to be called by the name of God. This is a mishapon wonder, and a monster in nature. Let the Pope therfore loke vpon him selfe, and knowe what supreme authoritie and iurisdiction, and ouer whome he taketh it vpon him monstrously. 16. *Vntruth.*

Queene Elizabeth doth not any thing monstrously. Shée preacheth not, shée ministreth not the Sacramentes, shée doth neither excommunicate, nor absolue from excommunication:

ſhée ſitteth not to giue ſentence in ſpiritual cau-
ſes: ſhée chalengeth not the diſpenſation of the
Keyes of the kingdome of Heauen. Shée doeth
nothing but which ſhée may lawfully doe, no-
thing but whereunto the Lord God hath giuen
hir eſpecial warrant. Hir Maieſtie is ſupreme
Gouernour ouer hir ſubiectes. The Biſhoppes
within hir Realme are ſubiects to hir. Shée go-
uerneth, they yéelde obedience. When occaſion
is offred to diſpoſe of any thing, ſpecially apper-
taining to the ſeruice of God, or to iudge of any
controuerſie aryſing in Spiritual cauſes: ſhée
cõmendeth and giueth to hir learned Diuines,
the due conſideration therof: Al other pléas and
ſuites ſhée cauſeth to be ended at home, and ſuf-
fereth no appeales to flée to Rome. Whiche is
done for the eaſe, and quietneſſe, and wealth of
hir good ſubiectes. For, wherein grew more ex-
tremitie againſt plaine dealing, ſimple, and ho-
neſt poore men? Wherby were they oftner ſhif-
ted of, and put from the right of their ſuite, than
by ſuch appeales? when, after they had bene ha-
led through al the Courtes in their owne coun-
trey, they were driuen to folow the matter 1500
miles at the Popes Courtes in Rome.

To be ſhort, Queene Elizabeth doth, as did
Moſes, as Ioſua, Dauid, Salomon, Ioſias, Iehoſa-
phat, as Conſtantine, Valentinian, Gratian,
Theodoſius, Arcadius, Honorius, & other godlie
Emperors

Emperors haue done. God hath giuen charge to hir of both tables. In the first she hath charge of Religion, in the other of Ciuil causes. By the Prophet Esai God promiseth to his Church Kings shal be thy noursing fathers, and Quee- Esai. 49.
nes thy nurses. And Dauid saith: Be wise ther- Psal. 2.
fore ye Kings, be lerned ye Iudges of the earth, serue the Lord in feare. Upon which place, the learned father Augustine saith: *Quomodo ergo Reges seruiunt Domino in timore, nisi ea quæ contra iussa Domini fiunt, religiosa seueritate prohibendo atq; plectendo? aliter enim seruit quia homo est, aliter quia rex est. Quia homo est, ei seruit viuendo fideliter: quia verò etiam rex est, seruit ei leges iusta præcipientes, & contraria prohibentes conuenienti rigore sanciendo. sicut seruiuit Ezechias. &c.* *Epist. 50. ad Bonifaciũ Comitẽ.*

Howe then do Kings serue the Lorde in feare, but in that they doe forbidde, and in a religious seueritie punish such things as are done against the Lordes commaundements? for he serueth after one maner as a man, and after an other maner as a prince: as a man he serueth the Lord in lyuing faithfully: but in that hee is also a King, he serueth him by making lawes which commaund the things that are right, & which with conuenient rigour forbid the contrarie. as Ezechias serued the Lord, when hee destroyed the Woods, and Temples of Idols, & those high places, which were built against

the commandements of God: as IOSIAS ſerued, doing alſo the like: as the King of *Niniue* ſerued, gathering together al his Citie, to appeaſe the wrath of the Lord: as DARIVS ſerued, giuing auctoritie to DANIEL to breake the Idol, and caſting his enimies into the Lions: as NABVCHODONOSOR ſerued, of whom we ſpake before, who by a terrible law forbad al within his kingdome, to blaſpheme God. *In hoc ergò* (ſaith he) *ſeruiunt domino Reges, quando ea faciũt ad ſeruiendum illi, quæ non poſſunt facere niſi Reges.* Herein therfore do Kings ſerue the Lord, when they do thoſe things to ſerue him, which none may doe but Kings. The Pope therfore writeth vnaduiſedly. We know not any ſo monſtrous and vnlawful doing. It is his office, it is his dutie. I truſt GOD wil giue his grace to diſcharge the ſame vnto his glory.

Regium concilium ex Anglica Nobilitate conflatum diremit: Shee hath remoued the Noble men of Englande from the Kings Councel. The Poetes had a fonde deuiſe of their greate GOD IVPITER, that hée helde a golden Chaine in his hande, and tied to the ende of it both the Lande, and Sea, and coaſtes of the whole World, and ſo might toſſe and turne, and ſet them higher and lower at his pleaſure. Pope Pius beſtirreth him ſelfe, as though hée were

27 Vntruth.

were in Iupiters place, & might by his Bulles, and curses set higher and lower, place and displace, appoint who shal, & againe who shal not be in Princes Councels. Nothing may be done but by his sufferaunce. Such a practise he hath to make him selfe King of Kings, and the God of this Worlde. For, when hée may rule the Councel, he may rule the King: and being able to rule the King, hée may rule the People thoroughout the Worlde. Hée saith, Queene Elizabeths Councel is not to my liking. Shée hath put those from the Councel, which were of the Nobilitie of England.

Thus he goeth on, and increaseth his follie. He singeth by reportes, and speaketh he wotteth not what. Hath hir Maiestie removed al the Nobilitie? who would thinke the Vicar of Christ woulde bée so vaine? You which haue liued in countenaunce, and haue béene at the Courte, and haue these manie yeares knowne the state of our Countrie, you knowe wel that this is false. The Nobilitie are al in England, and in Courte, and in Councel, as before. I doe not speake of such as became Traitours. You knowe what vnnatural attemptes were lately made. Their guiltie conscience did make some to flée. I speake not of one in durance: I dispute not his case. A Prince ought to bée very careful and iealous, for his preseruation.

It

It toucheth not him selfonely, but the welfare of his people. Of these I speake nothing. Yet when this Bul was stamped at Rome, al were at liberty. Mark the date, the fift of the Calends of March in the yeare past: at which time they were al at liberty and of the Councel, or at least in good fauor. Since which time, what hath bin wrought by this Bul, I praie you consider. Remember what ensued the Sommer following. The coales were kindled here, but the bellows which gaue the winde laye at Rome, and there sate hee which made the fire. At what time hee wrote this Bul, she had displaced none, neither Lorde, Baron, nor Earle: nor touched them in their liues, bodies, goodes, or landes. In deede Pope Paulus. 4. caste Cardinal Moronus into prison, and there kept him al the time of his papacie. Pius. 4. toke Caraffa, a chief Cardinal, he caste him into prison, and in the midnighte sent a slaughterman to put him to death. Pope Vrbanus toke six Cardinals, and knit them in bagges, and threw them into the sea. Yir mylo, gratious, and merciful nature, hath neuer bene distained by any the like crueltie, neither haue any of hir Noble men bin so by hir dishonored.

Anno Domi. 1569.

18. *Vntruth.* Againe, *Hominibus obscuris complenit*: Shee hath made hir Councel of pore, dark, beggerlie fellowes, and hath placed them ouer the people. What hath Pope Pius to do with the Coun-

Councel of Princes? May not a King chose a Councellour, vnlesse hée allowe of him? Men take their owne eyes to chose their wiues, and Princes take their owne hearts to chose their Councellours. As wel he might say: No King shal haue any Secretarie, any Iudge or Iustice, or Sargeant, or Attourney, or Solicitour, or man at Lawe: any Captaine for warres, any Garde to his person, any Physition to his bodie, any Sewer or Taster, but by his apointment. Oh what a charge this man taketh?

Hée calleth hir honourable Councellours darke, and obscure, and beggerlie. What if they had bene such? May not Princes haue any other Coũcellors than Dukes and Earles? Cardinal Woolsey was able to doe something in this realme in the late time of King Henry. Of what noble House came hée? Of what noble House came B. Heth, Stephen Gardener, Iohn Bourne, and M. Boxal? Of what honorable parentage, of what noble bloud came they? They were of the Councel: yet who was their Father or Grandfather, what Duke, Earle, Lord, Baron, or Knight? I speake not this in despite of their persons, let no man so mistake me. Some of them are yet aliue, I pray for them as for my self: God directe them to do those things which may be for his glorie. He is noble, which is the childe of God, which is borne from aboue: he is

hono-

honorable, he is noble.

But what are they who are now in autoritie, whom Pius calleth so powre and beggerly? I wil not name them. I cãnot flatter: it were vnsemly I should. You know them, and are thankful to God for them. There is none of them which hath not bene at the leaste a Knight, or worthie of that degree, aboue these twentie yeares: so wise, learned, vertuous, and godlie, so careful of the Commune weale, as euer were bredde vp in this Realme. They haue euer bene in credite, in the countenaunce, and knowledge of the world.

As Pope Pius complaineth now of the Coũcellors of England, so did the Wolf somtimes make complaint to the Shepheard against his dogges. Thou hast two vile ilfauored Curres, they iette vp and downe, they bark, and howle, and trouble thy flock, which cannot bee quiet nor feed for them. Remoue them away, tie them vp, braine them, hang them, what do they here? the Shephearde answereth: would you so? nay I may not spare my dogges, they do mée good seruice. Spaniels and Greyhoundes are faire and deinty, yet they neuer do me so much good: these watch whẽ I slẽp, they ease me of much paine, and saue my flock. If I should tie them vp thou wouldst be bold with me & take thy pleasure. I shal not nede to apply this. The Queens Ma-

iestie

ieſtie is our Shepheard, we are left by God to hir ſafe keping. The faithful Councellours are like the watchful maſtifs, they take pains, they eaſe our Shepheard, they ſaue the flock. Now you may ſone iudge who is the Wolf. If Pope Pius could place his Pilot in our Ship, he wold make vs ariue at what Port he lyſted.

Seing Pius hath vpõ gheſſes or vain reports after this maner vnſœmly delt with the Peeres and honorable eſtate of our Cuntrie: let vs loke ſomewhat abroade, & ſee what worthie wights the Pope hath placed in the Councels of Kings. And ſo let vs be aduiſed by ẏ harmes of our neibors. Did he not lately place one Dauid Retchio ſo hie in *Scotland*, that he toke vpon him to rule the Queene there, and ſought al meanes to diſgrace and diſquiet the nobles, and to vndoe that Cuntry, and therfore was ſlaine in the Queens preſence? Was not the Cardinal of *Lorraine* the higheſt Councellour in *Fraunce*? did not Cardinal Granvele beare the whole ſway in *Flãders*? they were appointed by Pope Pius, they were endewed with the ſpirit, they went frõ his ſide, they knew what he would haue done. Haue not they ſpoiled & walked thoſe two noble Cuntries & brought them to ſuch vilanie & miſerie, as they neuer felt before? the King of *Spaine* ſuffreth Monks & Friers to gouerne him & his Cuntrie. It is wel knowen what good they haue don him.

By

By these seiwe you may sée what Councellors the Pope alloweth, and for what purpose. Yet that we may the better marke the order of their gouernement, and what good Cardinals work in Princes Councels, one telleth vs, *Legati Romanorum Pontificum sic bacchantur in Prouincijs, acsi ad flagellandam Ecclesiam Satan egressus sit à facie Domini:* The Popes legates kepe such reuels in Kingdomes and Countries, as if Satan were sent abrode from the face of the Lord to scourge the Church. He was wise, and did sée what was done. If we open our eies and behold the storie & present course of their doings, we may finde the like. What Prince soeuer receiueth them, receiueth traitors and enemies to his estate. They alwayes bréed suspition, stir vp dissention, encrease hatred betwéen Prince and Prince, & set them one against another, thei séek to aduance their maister the Pope, they spoile al Churches to furnish one, they bée the very plagues and decay of Countries. Let not Pope Pius complaine of the Councellors of *Englande:* no Prince in Christendome this day hath better, God grant them the spirit of vnderstanding and of Coũsel, God continue them in his feare, and direct them in his glorie: if Pope Pius had but one so wise a Councellor, he neuer woulde haue sente suche Bulles and Babels about the worlde.

Cornelius Agrip. de Va. Scien. ca. 61. ex Campeíse.

Againe,

Againe, *hominibus hæreticis compleuit*. The Counsailours, are not only poore, and beggarly, but also Heretiques. The accusation of heresie is heauy, and should not be layd vpon any, but after due proofe. Paule the Apostle was accused for heresie: but he answered: After that way, which they cal heresie, worship I the God of my Fathers, beleeuing al thinges which are written in the law & the Prophets. The high Priests & Pharisees called our Sauiour a deceiuer. Al ỳ Christians of ỳ Primitiue Church were called Heretiques. *Misistis per omnẽ terrã, qui circumirent & dicerent impiã hæresim surrexisse Christianorũ.* You haue choseñ (saith Iustine the Martyr) certaine men fit for that purpose, & haue sent thẽ ouer the world, to goe about and say there is a wicked heresie of the Christians sproong vp. Euen so it liketh the Pope to speake of them which be in authoritie among vs, and calleth them Heretiques. God forbid his mouth should be a sclaunder, and al be Heretiques, whome he so calleth. Then as many, as reproue his errors, and refuse to fal downe and worship him, shal be Heretiques. They spare not to say so. *Qui Romanæ Ecclesiæ priuilegium auferre conatur, hic proculdubio labitur in hæresim:* He doubtlesse falleth into heresie, which goeth about to take away the priuiledge of the Church of Rome.

Act. 24.

Mat. 27.

Euseb. lib. 4. cap. 18.

Dist. 22 omnes.

E. But

But heresie is an other matter. An Heretique is he which denieth the articles of our Christian faith. We deny them not, no not any one article. We hold the Crede of the Apostles, and of the Nicene Councel, and of Athanasius. We hold al the Scriptures of the olde, & newe Testament. We hold al the olde auncient Councels. We holde the auncient Fathers, Augustine, Ambrose, Chrysostome, &c. We condemne al heresies, which our fathers condemned. This is our profession, and yet notwithstanding doth the Pope lightly, and rashly giue sentence against vs of heresie. But let him take hede, least, whiles he calleth others Heretiques, and reconeth not the causes wherefore, his arrowe which he hath shot vp, fal vpon his owne head, and he fal into the pit he hath digged for others.

Yet there remaineth one pretence more against hir Maiestie, *ad quam velut ad asylum omnium infestissimi perfugium inuenerunt.* Vnto whome al such as are the worst of the people resort, and are by hir receiued into safe protection. Is it not lawful for the Queene to receiue straungers without the Popes warrãt? This he speaketh of the poore exiles of *Flaunders, & Fraunce* and other Countries, who either lost, or left behind them al that they had, goods, landes, and houses: not for adultery, or theft,

theft, or treason, but for the profession of the Gospel. It pleased God here to cast them on lande: the Queene of hir gratious pitie hath graunted them harbour. Is it become so hainous a thing to shew mercie? God willed the children of *Israel* to loue the stranger, bicause they were straungers in the land of Egypt. He that sheweth mercy, shal find mercye. If God shal turne his hand, thou maist be in case of pouerty & banishmēt as wel as they. I am not a Prophet, nor the sonne of a Prophet, but I doubt ỹ time wil come, whē men shal loke for the Pope at *Rome*, & not find him. His seat shal be remoued, he shal not be there. Then shal he know what it is to be a straunger. He which deuoureth, shal be deuoured. But what is the number of such, who haue come in vnto vs? Are they three or foure thousand? Thanks be to God this Realme is able to receiue them if the number be greater. You may remember what other straungers arriued within these parts not long sithence. These are few, they were many. These are poore & miserable, they were lofty and proude. These are naked, they were armed. These are spoiled by others, they came to spoile vs. These are driuen frō their country, they came to driue vs frō our coūtry. These come to saue their liues, they came to haue our liues. The differēce is great betwen Deuter. 10.

theſe ſtrangers. If we were content to beare them then, nowe let it not grieue vs to beare theſe: It is the commaundement of God, that we loue the ſtranger: yet a Prince that doth it ſhal abide the Popes controlement. He him ſelfe is good to them, & ſpareth the liberties of his Citie to ſome number, & of worſe condition. For (beſides thoſe which reſort thither out of England, Germany, Fraunce, Spaine, &c he giueth harbour to 6000 Iewes, which liue by vſury, & pay him yearely penſions. He allo weth in his Citye of Rome 20000. Courteghians or common womē. This was the old reconing. It may be, ỹ number is now improued. Al theſe liue by filthineſſe, and yælde him therefore a penſion of 30000. Ducates. If the Pope may mainteine ſo many thouſand adulterers, harlots, Iewes, & enemies of ỹ croſſe of Chriſt, why may not Queene Elizabeth receiue a fewe afflicted mēbers of Chriſt, which are compelled to carie his croſſe? If it be no fault in him to receiue ſo many ſeruaunts of the Diuel, why may not Q. Elizabeth receiue a fewe ſeruaunts of God? Whome when he thought good to bring ſafely by the daungers of the ſea, & to ſet in at our hauens, ſhould we cruelly haue driuen them backe againe, or drowne them, or hang them, or ſterue them? Would the Vicare of Chriſt giue this counſel?

ſel? or, if a King receiue ſuch, & giue them ſuc-
cour, muſt he therefore be depriued? they are
our brethrẽ, they liue not idlely. If they haue
houſes of vs, they pay rent for them. They
hold not our grounds, but by making due re-
compence. They begge not in our ſtrætes, nor
craue any thing at our handes, but to breath
our aire, and to ſæ our Sunne. They labour
truely, they liue ſparefully. They are good ex-
amples of vertue, trauel, faith and patience.
The townes in which they abide are happy,
for God doth folow them with his blеſſings.
Thus haue I opened 19 vntruthes al packed
in this Bul. If I would haue bene curious or
quarelous, I might haue gathered twice ſo
many. But I haue no pleaſure to paſſe farther
in them. God & man, heauen and earth know
they are vntrue. I may ſay to Pope Pius, thou Pſal. 4.
ſonne of man how long wilt thou blaſpheme
the honour of God? Why haſt thou ſuch plea-
ſure in vanitie, & ſeekeſt after leaſing? What
opinion hath he of our nation? Doth he think
we are ſo ſimple to be lead a maſket with ſo
vaine fables? Doth he think we haue neither
eies to ſæ, nor harts to iudge? Doth he thinke
his bare word wil go for Goſpel? Would he
write thus if he thought there were a God? If
he deceiue vs in theſe earthly thinges which
we ſæ with our eies, no reaſon we credit him

in heauenly thinges. Christ is the truth. It becommeth not his Vicare to speake falsehod.

Now let vs examine how he wresteth and corrupteth the Scriptures of God, how he giueth vs a false interpretation, and corrupteth them. In his whole Bul he hath one onely place out of the Scripture, onely one place, I say, and no more: & the same he setteth downe to mainteine his owne authoritie, and to vphold his power, wherby he setteth vp, and deposeth the Kings, and Princes, and states of the world. The words be in the first Chapter of Ieremie: Behold, this day haue I set thee ouer the nations, and ouer the kingdomes, to plucke vp, and to roote out, and to destroy, & throw downe, to build and to plant. If he abuse this place of Scripture, which he hath aduisedly chosen, and sent ouer to make therby some shewe of his diuelish practises to worke rebellion and treasons among vs: we may wel thinke he dealeth the like with other places, when he draweth them to serue his turne.

1. Iherem.

Hunc vnum super omnes gentes principem constituit, qui euellat, destruat, &c. He hath appointed him onely (Peter and his Successour the Bishop of Rome) Prince ouer al nations, to pluck vp, & to destroy, to roote out & throw downe

downe, to build and to plante. No doubt this commission is large. There can be no greater authority giuen in matters of the world. But this authority hath no man. God kepeth it to him self. By me Kings raigne, & Princes decree iustice. They beare my name, they drawe my sword, they are my Ministers to take vengeance on him that doth euil: their harts are in my handes, I turne them whether soeuer it pleaseth me: I take ỹ praiers & supplications, & intercession for Kings, and for al that are in authority, that mẽ may leade a quiet, & peaceable life in al godlines & honestie. Daniel telleth King Nabuchodonosor, ỹ the most high beareth rule ouer the kingdome of men, and giueth it to whomsoeuer he wil. Wherefore doth he not giue this glory vnto God? Wherfore sayth he I wil goe vp and be like vnto the highest: I wil exalt my selfe, and shew my selfe that I am God? I haue (sayth he) a dede of gifte. The wordes set downe by the Prophet Hieremie, are my warrant to place and depose whome I wil. And he doth not onely say thus, but as if it were to smal and base a title, to set the name of God or of our Sauiour Christ before the wordes of his priuiledge, he kepeth his fete from the grounde, and rayseth aloft, and ietteth in the ayre aboue, as though he were Prouerb. 8. Daniel. 4.

Ephes.6. one of the ſpiritual wickedneſſes which are in the hie places, & ſaith, *Regnans in excelſis cui data eſt omnis in cælo & in terra poteſtas, &c.* He that ruleth in the heights, to whom al power is giuen both in heauen and in earth, &c. Let him not deceiue you with vaine wordes. You ſhal witneſſe againſt him, that he taketh the name of the Lord his God in vaine. For, if any word in that peece of Scripture be ſpoken either of Prince, or of remouing of Princes; if the whole ſenſe of thoſe wordes cary any greater authoritie to the Pope than to the Biſhop of any other place, or to the ſimpleſt Miniſter in the world, let me be no more credited. Marke therfore, and ſee how boldly and fondely Pope Pius ſeeketh to mocke ỹ world. Firſt he ſayth: *Deus conſtituit me vnum Principem ſuper gentes:* God hath appoynted me alone, to be Prince ouer the nations. Here is a ſhameleſſe falſifying of Gods wordes. The Prophet ſayth: I haue ſet thee ouer the nations. The Pope thruſteth in ij. wordes more, Me, alone, and Prince, that ſo he, and none but he, may reuel and rule in al places. Read the place of the Prophet, if you haue your bookes, the wordes are: I ſet thee ouer the nations. They ſaie nothing, neither of the Pope, nor of Peters Succeſſour, nor of one alone, nor of Prince. Al theſe the Pope hath peeced

of

of his owne deuise: But Salomon warneth him, Put nothing to his wordes leaste he reproue thee, and thou be found a lyar. Also S. Iohn telleth him, If any man shal adde vnto these things, God shal adde vnto hym the plagues that are written in this Boke. Whose wordes, or what euidence wil he not corrupt, which dareth in such presumption to handle ỹ word of G D deceitfullye, and without shame, send it forthe so into the worlde? as for Hieremie the Prophete, vnto whom God spake the wordes, whiche the Pope sendeth vs, wil Pius saye that he was a Prince, and had auctoritie ouer nations and kingdomes? wil he say that Hieremie deprined Princes, and thrust them from their royal seates? Hieremie did no such thing. But al contrarie, he suffered persecutiõ, not only of the Princes, but of the wicked people. Pashur smote hym and put him in the stockes. He was in derision dayly, euery one mocked him. He hearde the rayling of many, and feare came on him on euerie side. Al his familiars laie in waite for him, that so they might preuaile againste him, and execute their vengeance vpon him. He moneth his case before God, saying, how is it that I came forth of the wombe, to see labour and sorrowe, that my dayes should bee consumed with shame? And in the fire and

Prouerb. 30.

Reuel. 22.

Hier. 20.

Hiere.26. twentith Chapter, al the people were gathered againſt Hieremie in the houſe of ỹ Lorde, then the Prieſtes and the Prophetes and al the people toke him and ſaide, thou ſhalt dye the death, Was al this done vnto him by rebellion as againſt their Prince? was it becauſe he had vſed him ſelfe proudely or cruelly in matters of temporal gouernement? was it not rather, becauſe he ſtoode in the Courte of the Lordes houſe, where the Lord had ſent him to Prophecie, and ſaid to al the people the wordes of the Lorde of Hoſtes. Was it not becauſe he prophecied in the name of the Lorde? woulde Pope Pius be thus ſet ouer nations and kingdomes? would he be ſmitten and put into the ſtockes, and rayled at? would he haue his daies conſumed in ſhame? would he be let downe with rodes into the dungeon where was no water but mire, and ſo ſticke faſt in the mire? would he haue hys friendes mone his caſe to the King, and tel what euil hath bene done to him, in that they haue caſt him into the dungeon, & ſay, he dyeth for hunger in ỹ place where he is? would he, I ſaye, thus be ſet ouer nations and kingdomes? or wil he ſay, that Hieremie ſuffering theſe reproches of the Rulers, and the Prieſtes, and the people, did enioye an earthlie peace, and poſſeſſe a worldly kingdome? or

Here.19. & 20.

Hiere.26.

Id.cap.38.

wil

wil he ſay, that God mocked his Prophete, when he ſaide vnto him, This day I ſet thee ouer nations? **The wordes therefore muſte néeds haue an other meaning. and what that meaning is, who is better able to declare thã** Hieremie **him ſelfe?** The Lord ſtretched out Hiere.1.
his hande, and touched my mouthe, and the Lorde ſaide vnto me, beholde I haue put my wordes in thy mouth. I haue ordained thee to be a Prophet vnto the nations. Thou ſhalt go to al that I ſhal ſende thee, and what ſoeuer I commaunde thee thou ſhalt ſpeake. Be not afraide of their faces. For I this daye haue made thee a defenſed Citie, and an iron piller, and walles of braſſe againſt the whole lande, againſte the Kings of *Iuda*, and againſte the Princes thereof: againſte the Prieſtes thereof, and againſte the people of the lande. For they ſhall fighte againſte thee, but ſhall not preuaile againſte thee. For I am wyth thee ſayeth the Lorde. **Suche auctoritie had he ouer the nations: to be their Prophet, to ſpeake what the Lord commaunded, to reproue thẽ wythout feare. In lyke auctority ſpake** Elias **to** Achab, I haue not troubled *Iſrael*, but thou and thy Fathers houſe in that you haue forſaken the commaundements of the Lord, and thou haſt followed Baalim. **In like auctoritie ſpake** Iohn the Baptiſt **vnto**
Herode

Herode. It is not lawful for thee to haue thy brothers wife. And ỹ like auctoritie did God giue vnto Moses. Beholde I haue made thee Pharaos God. Thou shalt speake al that I cõmaunde thee. And, thou shalt saye vnto him, the Lord God of the Hebrewes hath sent me vnto thee. As Moses was sette ouer Pharao king of *Ægipt*, and Elias ouer Achab king of *Israel*. and Iohn ouer king Herode, so was thys Prophet set ouer the nations: not to remoue or pul them down, but to rebuke their errors, and to direct their liues: to plante the truth, to ouerthrowe the vanitie of men, and to builde the feare of the Lorde. In all thys we find nothing for the Popes purpose. But, if it were so, and that had bene the meaning of this place, what had that made for him? Was Hieremie his predecessour in the Bysshoprick of *Rome*? or is he the successour of Hieremie in *Israel*? was the Prophet called the heade of the Churche? had he and did he exercise suche iurisdiction ouer kings and Princes, as the Pope hereby chalengeth? if he neuer attẽpted any such things, howe doth Pope Pius maintaine his procedings by the example of Hieremie? or, if the wordes wyll carrie no such meaning, why doth he so vainly alleage them? one of their own Doctours saith, He speaketh not of the ouerthrowing

Exod. 7.

Ioh. de Parisijs cap. 15.

of

of the kingdomes of the world, but of the ouerthrowing of vices, and of the planting of Faith and manners. And so Hierome writing vpon the same place. *Omnis plantatio quam non plantauerit pater cælestis eradicabitur : & ædificatio quæ super petram non habet fundamentum, sed extructa est in arena sermone dei suffoditur atque destruitur.* Euerie plante whiche our Heauenly Father hath not planted, is rooted vp : and that building which is not founded on a Rocke, but is builte vpon the Sande, is vndermined, and ouerthrowne with the worde of God. Suche poore Hieremies hath God giuen vnto the worlde, who haue ouerthrowen and pulled vp the vanities and folies which were growne to a great heigth in the Churche of God : they haue planted faith and manners. They haue opened and preached the trueth. The Lorde hath prospered their labours, as we sée this day. He hath rooted out those strãge plantes, and throwen downe the weake foundations with the breath of his mouthe. This is the plucking vp, the rooting out, the destroying, and throwing dówne: this is the building and planting whereof the Prophet speaketh : as we haue hearde it proued by the Prophet him selfe, by the interpretation of Hierome a learned Father, who maketh good this saying with two seueral pla-

Hieron. in. 1. Hierem.

ces

ces written in the newe Testament, and by the confessiō of their own Doctour Iohan. de Parisijs, and might be further proued by sundrie others. Yet al this notwithstanding it muste be taken in the sense wherein Pius vseth it, or else some of his predecessors Popes of *Rome* might likewise be worthily blamed for their doings. Pope Adrian wrote somewhat roundly to the Emperour Fredericke. *Imperator quod habet totum habet à nobis. Sicut Zacharias trāstulit imperium à Græcis ad Teutonicos: ita nos possumus illud transferre ab Alemannis ad Græcos. Ecce in potestate nostra est, vt demus illud cui volumus. Propterea constituti sumus à Deo super gentes & regna, vt destruamus, & euellamus, & ædificemus, & plantemus.* What soeuer the Emperour hath, hee hathe it of vs. As Pope Zacharie translated the Empire frō the Greeks vnto the Germaines, so may we again translate the same frō the Germaines to the Greekes Behold it is in our power to bestow the Empire vpō whō we list. Therfore are we appointed by God ouer natiōs, & kingdoms, to pul down, to roote vp, to build & to plant againe. No mouth would vtter these blasphemies but the mouth of Antichrist.

Auentinus in Adriano. 4. an. 1144.

Hier. 1.

Thus haue we tryed the Pope to be a corrupter, and a falsifier of the Scriptures. He putteth in three words, Me, Alone, Prince. He appli-

applyeth the place to him ſelfe, and among al other to himſelfe alone, and ſo ſetteth hym-ſelfe aboue Princes. He chaungeth the ro-ting out of errour, to the ouerthrowing of Princes: and the Preaching of the trueth, to the depoſing of Kings. He forgeth a ſenſe which the ſpirite of God, & the Prophet Hie-remie neuer mente. He ſaith, Thus ſaieth the Lord, when the Lord neuer ſpake it. He knew them wel, which ſaid, They wreſte the Scrip-tures to maintaine their power. This thou ſeeſt ô God, & ſuffereſt. He calleth him ſelf the Vicar of thy Chriſt, he abuſeth thy moſt holy word, he deceiueth thy people, he maketh thée to be a falſe witneſſe to his folie, and al this doth he to coũtenãce his ambition and pride.

Nowe vpon warrant of theſe wordes ſo fondly applyed, he addreſſeth himſelf ſolemn-lye to pronounce ſentence. *Declaramus prædictam Elizabeth eique adherentes in prædictis anathematis ſententiam incurriſſe*. We make it known, that Elizabeth aforeſaid, and as ma-nie as ſtande on hir ſide in the matters a-boue named, haue runne into the daunger of our curſe. This is a terrible thunderbolt ſhot in among vs from *Rome*, in Paper. Theſe cloudes are without raine. Theſe Gunnes wyl do no harme. Euen ſo did the Phariſeis, caſt Chriſte Jeſus out of their Sinagogues,

and

and excommunicate him, and accurse him. So did Diothrephes excõmunicate Iohn the Euangelist, and did neither himselfe receyue the brethren, but forbadde them that would, and did thrust them out of the Churche. So was Hilarie accursed and excommunicated by the Arians. He layeth his curse not only vpon the Lordes annointed our blessed Queene, but vppon al that followe hir godlye proceedings, that is, vpon euerie one of you, and vpon al other hir Maiesties true subiectes. Hee knoweth you not, and yet accurseth you. You are the children of God, yet he maketh you the children of the Diuel. The Lorde hathe shewed the lighte of his countenaunce vppon you, and hath giuen you his heauenly word, wherby you haue gotten vnderstanding, and are made wiser than youre enemies, and are taught to refraine your fæte from euerie euil waye, and therfore the Pope cryeth out against you, and doeth recken you accursed. But his owne wordes tel vs: *Neminem ligare debet iniqua sententia*: A wrongful sentẽce bindeth no man. The curse shal come into his owne bosome. For the Lorde our God turneth the curse vnto a blessing to vs, bycause the Lord our God loueth vs. And, He wil send a curse vppon them, and wil curse their blessings: yea, he hath cursed them alreadie, bycause

Epist. 3. *Ioh.*

II. Q. 3.

Deut. 23.

Malac. 2.

cauſe they do not conſider in their hearts, nor giue glorie vnto his name. He hath alſo made them to bee deſpiſed and vile before al the people, becauſe they haue not kepte his waies.

In this caſe Chriſte biddeth vs Reioice and be glad. For ſo perſecuted they the Prophets which were before you. Origen ſheweth how al that be like minded vnto Pharao crie out that men are ſeduced, and led out of their waye, if Moſes and Aaron, that is, if the ſpeeche of the Preachers cal vpon them to be diligente in the Lawe of God, and to followe hys worde. And Chryſoſtome telleth vs, this is no new thing. *Ne admiremur quòd ſpiritualibus inſtantes multa patiamur aduerſa &c.* Let vs not maruel, if we abide manie aduerſities, becauſe we follow after and deſire thoſe things which are ſpiritual: For as the theefe diggeth not, nor layeth his waite at the place, where ſtrawe, and chaffe, and fethers are layde, but, there where is golde and ſiluer: ſo is the Diuell moſte out of quiet, with thoſe whiche take in hande ſpiritual buſineſſe. Theſe things (ſayth our Sauiour) haue I ſaid vnto you, that ye ſhuld not be offēded. They ſhal excommunicate you: yea the time ſhal come, that whoſoeuer killeth you wil thinke that he doeth God ſeruice. And theſe

Orig. hom. 3. in Exod.

Chryſo. Hom. 1. ad popul. Antiochen.

Ioh. 16.

things wil they doe vnto you, bicauſe they haue not known the Father, nor me.

But what are the effectes and force, what ſucceſſe take the Popes bleſſings & his curſes: he ſtirred vp the King of *France* to plague his ſubiects, & to ỹ purpoſe he bleſſed him & his folowers: they & their country were brought to gret miſery. He bleſſed Philip king of *Spain*: he hath bin wõderfully troubled by ỹ *Moores* at home, & liueth in cõtinual turmoyle with his ſubiects in other his dominions abroade. He bleſſed ỹ ſtates of *Venice*: they are ſtil diſquieted by ỹ *Turk*. On ỹ other ſide, he hath accurſed *England* thãks be to God it was neuer better in worldly peace, in health of bodie, in aboũdance of corne & victuals. He hath accurſed ỹ Princes & ſtates of *Germanie*: they were neuer ſtrõger. He bleſſeth his own ſide: but it decaieth, & withereth. He curſeth the Goſpel: but it preuaileth & proſpereth. The more he curſeth, the more it proſpereth. This is the Lords doing, & it is maruellous in our eyes. So doth God turne ỹ Popes curſe into a bleſſing vnto vs. And ſo we may wel ſay with Seneca. *Cæleſtis ira quos premit miſeros facit, humana nullos.* The anger of God maketh thoſe men miſerable vpõ whom it lighteth: but ſo doth not the wrath of man.

Seneca in Hercule Oeteo.

Quin etiã ipſã pretẽſo regni prædicti iure, necnõ

omni

omni & quocunq; dominio, dignitate, priuilegioque priuatã: We also make it known, that we haue depriued hir frõ that right she pretẽded to haue in the kingdome aforesaid, & also frõ al & euerie hir auctoritie, dignitie, and priuiledge. This is ỹ other part of ỹ Popes sentence. In this his vain fantasie, & by this childish mockerie he thinketh to depose Qu. Eli. frõ hir kingdome. O vain mã, as though ỹ coasts & ends of ỹ world were in his hands, or as if no prince in ỹ world might rule wt̃out his sufferaunce.

So haue the proude Prelates of that Sée these manye yeares troubled the states of al Christendome, & thereby bene cause of much slaughter, and shedding of innocente bloude. And so at this presente he séeketh to disquiet Elizabeth: Elizabeth I say our soueraigne & most gracious lady, a virgine ful of wisedom, vertue, grace, & compassion: she is vnto vs as a comfortable water in a drie place, as a refuge for the tempest, and as the shadowe of a great rocke in a wearie land.

The greatest blessing which God giueth to any people, is a godly prince to rule ouer thẽ. The greatest miserie ỹ can fal vpon a people, is to haue a godly prince takẽ frõ thẽ. For by a godly prince he doth so rule the people, as if God himselfe were with them in visible appearaunce. The prince walketh in the waies

of the Lorde: the nobles follow the steppes of the Prince: and the people fashion thē selues to the example of the Nobles. The face of a godly Prince shineth as the sunne beames, and bringeth ioy and comfort to his subiects.

When the Lord was displeased with the people of *Israel*, he toke Samuel from them, and gaue them Saul to be their King. Saul did wickedly, without Iustice, without Mercie. He deuoured the people like a Lion, he ouerthrew the tabernacle, and slewe the Priests. Then was there no Reuelation: None that did prophecie, or care for the name of ỹ Lord.

But when God toke mercie vpon the people, he gaue vnto them Dauid a man after his owne heart. He deliuered him from danger, and toke him out of the Lions mouth. He crowned him, & did set a crown of pure golde vpon his heade. Dauid loued the people, hee taught them the wayes of God, he put down Idolatrie, and destroyed ỹ graues, he set vp a tabernacle to ỹ God of Iacob. Vnder him the people had great prosperitie, in their houses, & abroade, in their vines, in their corne, and in their cattel, in time of peace and in time of war.

When it pleased God to send a blessing vpon vs, he gaue vs, his seruant Elizabeth to be our Queene, and to be the instrument of hys glorie

glorie in the light of all the world. Who is so blinde which seeth not? who is so vnthankeful that remembreth not what things God hath wrought by hir? who seeth not the glorious beames of the trueth? who seeth not the wōderful peace in which we haue liued? who seeth not the wise & safe guiding of ỹ people? one of those alone were a greate blessing, but altogither are such a blessing, as our Fathers before vs neuer enioyed so happily.

As touching religion, let vs thinke of that time of ignorance, wherin we were before. How miserable a case was it to see such deadly dumbnesse in the Church of God? to see the people led away in the darke, they knew not whether? to see the worde of life taken away? to see the people fedde with fables? to see an Idol set vp in the place of GOD? to see Iesus Christ our sauiour put to silence? In this case were we. This we did see, we didde feele this. Out of this deadlie dungeon God deliuered vs by the hande of our Queene. By hyr he restored the trueth: by hir he sente vs the light of his holy word: by hir he hath releaued the heartes of the people. God him selfe hathe bene the worker hereof, Elizabeth hath bene his instrument, and the meane by whom he hath done this worke.

And marke the time when she attempted

this. Euen at ỹ firſt entrie into hir kingdome: at which time the King of *Spaine*, the King of *Fraunce*, the Quéene of *Scots*, and many of the Nobles, & the Biſhops of this Realme were againſt it. She had learned, Firſt to ſeeke the kingdome of God: ſhe had learned to ſéeke his glorie and not hir owne: ſhe had learned to ſay as Dauid ſaid, I wil not ſuffer mine eies to ſleepe, nor mine eie lidde to ſlumber vntil I finde out a place for the Lord, an habitation for the mightie God of Iacob: ſhe had learned to ſay, If God be on our ſide, who can bee againſt vs? So was hir gracious hart cõſumed with the zeale of Gods houſe. Oh who cã cõceiue the ioy and the comfort of the people: it was ſo great, as no man can declare. They helde vp their handes to God, they hadde not wordes to giue him, they could not ſpeake for ioy. They reioyced as a bird doth, at the daye ſpring: as Ionas reioyced when he came out of the Whales bellie: as Daniel reioiced when he was brought ſafe out of the Lions denne: as ỹ children of *Iſrael* reioyced whẽ they came out of *Ægypt*: as the three children reioyced, when they came forth of ỹ burning furnace: ſo did we reioyce, and ſaid, This is the daye which the Lord hath made, let vs reioyce and be glad in it.

Mat. 6.

Pſal. 28.

I néede not ſpeake of the continual peace, which

which God hath giuen vs al the time of hyr gouernement. He that knoweth not the price of peace, and how to esteeme it, let him behold the kingdomes which border next vppon vs, how pitifully they be afflicted. Let him behold *Spaine*, *Fraunce*, *Denmarke*, *Flaunders*, and *Scotland*: and consider what they haue suffered these fewe yeres paste: what houses haue bene ouerthrowen, what Cities haue bene burnt, what bloud hath bene shed: how many women haue lost their husbands: how manye mothers haue losse their children, and howe many children haue bene made fatherlesse.

But God, euen our God, gaue vs Queene Elizabeth, and with hir gaue vs peace, such a peace, and so long a peace as *England* hath seldome seene before.

What should I speake of hir wisdome in gouernement. Let vs loke vpon the state as it was before: what hunger was in this lād? many of our brethren died for lacke of fode. What cruel executions were then in *London*? there were few stretes where was not set vp a Galous, or a Jebbet. In *Oxford* 52. were executed at one Sessiōs. What diseases fel vpon vs: the grauest, & wisest, and richest mē were taken away. *Caleis* was lost. A straunge and forrain people had the rule ouer vs. Al things wēt against vs, bicause God was not with vs.

But GOD restored by his seruante our Queene those ioyes againe, whiche we lacked. He hath giuen vs ciuil peace among our selues, and peace with forraine nations. He hath giuen vs health of bodie, and store of victuals: discharge of debts, and auoyding of strangers: he hath giuen vs mercie in iustice, abandoning al cruelitie. We are nowe wyth God, and al things go wel with vs.

They talke much of an vnbloudy sacrifice. It is not theirs to offer it. Queene Elizabeth shal offer it vp vnto God: euen hir vnbloudie hãds, & vnbloudy sword, an vnbloudy people, & an vnbloudie gouernement. This is an vnbloudie sacrifice. This sacrifice is acceptable vnto God. I say not, ỹ it is not lawful for hir to put to death. God saith, Thine eie shal not pitie the wicked, nor shew mercie: but thou shalt kil him: that al *Israel* may heare & feare, and do no more any suche wickednes as this, among you. She must do it: if she would not, yet hir lawes woulde sæ offendors punished. But I speak it to shew the gracious godnes of hir merciful nature. Deuter. 13.

Oh how graciously did hir Maiestie cõmend vs hir subiectes, to the careful & wise gouernmẽt of hir Counsel, & Iudges, whẽ she spake thus vnto them: Haue care ouer my people. You haue my place, Doe you that whiche I ought

ought to do. They are my people. Euery man oppreſſeth them, and ſpoileth them without mercie. They can not reuenge their quarrel, nor helpe them ſelues. See vnto them, ſee vnto them, for they are my charge. I charge you euen as God hath charged me. I care not for my ſelfe, my life is not deare to me, my care is for my people. I praye God whoſoeuer ſucceede me, be as careful as I am. They which might knowe what cares I beare, would not thinke I tooke any great ioye in wearing the crowne.

Theſe eares, heard when hir Maieſtie ſpake ſuch wordes. I truſt they wil worke ſuch affection in your harts, which heare thē reported, as they did in me when I heard them ſpoken. She loueth hir Subiects, and they reuerence hir. She is careful for them, and they are true to hir, God continue his bleſſing towardes hir, and ouerſhadowe hir with his merciful hand. For ſhe is the comfort and Diamond of al Chriſtendome. This is ſhe againſt whō Pope Pius rageth and ſtormeth, and hath ſent his curſe, and ſentence of depriuation againſt hir. If he had bene acquainted with our happy eſtate vnder hir, he might with better grace haue ſayd to hir: Bicauſe thy God loueth England, to eſtabliſh it for euer, therfore hath he made thee Queene ouer them to ex-

ecute Iudgement and Iuſtice. He might with
Numeri.23. more and better aduiſement haue ſayd, How ſhal I curſe where the Lorde hath not curſed? Or how ſhal I deteſt where the Lord hath not deteſted? He is not ſo wiſe as Balaam, which would not for a houſe ful of golde, paſſe the commaundement of the Lorde, to doe either good or bad of his owne mind.

Præcipimus & interdicimus vniuerſis, & ſingulis, proceribus, ſubditis, & populis, & aliis prædictis: ne illi, eiuſue monitis, mandatis, & legibus, audeant obedire. qui ſecùs egerint, eos ſimili anathematis ſententia innodamus: We charge and forbid al and euery the Nobles, and Subiects, & people, and others aforeſayd, that they be not ſo hardy as to obey hir, or hir wil, or commaundements, or lawes, vpon paine of like accurſe vpon them. Would you take this man to be the Vicare of Chriſt? He ſeemeth rather to be ſome Maiſter of miſrule, which ſo diſchargeth al maner of Subiects from al maner obedience. For what order wil he leaue vs, when we may not doe thoſe thinges which we doe vnder hir obedience, by charge of hir wil, or cõmaundements or lawes? His wordes ſpeake very brode. I cõmaũd vnder paine of damnation, that no ſeruant obey his maiſter, no wife obey hir huſband, no child obey his Parents, & that no Subiect obey his Prince. I cõmaund

and

and forbid that you dare not obey hir, &c.

But what if you shewe him of our lawes which Queene Elizabeth hath made and established against Burglarie, and robbing by the high way, and any other kind of theft: against murther, adulterie, and al filthinesse, (as kéeping of Concubines & Courteghians) (like to the vse of his Citie at Rome,) kéepe them not sayth the Pope, vnder paine of my curse. Againe, sir by hir lawes we are required to resort to our seueral Churches, there to heare the word of God, to giue thanks vnto him, & to poure out our praiers before him, &c. he yet saith, obey them not. What shal we doe then for lawes of common peace, and of holding our possessions, and goods to our priuate vse, and so mainteining the good estate of our neighbours? For paying our rents to Landlords, and custome, & tribute, where tribute and custome are due? Let not any obey these lawes, sayth the Pope. Let no man dare obey hir, or hir wil, or cõmaundements, or lawes. Estéeme not hir lawe, as a lawe, take not hir to be your Quéene.

Is not this fatherly counsel? Are they not happy which folow it? What godly creature euer gaue the like? What Patriarke, or Prophet, or Euãgelist, or Apostle euer sent ỹ like cõmissions into the world? Pius wil be called

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the Vicare of Christ. Did Christ euer set vp him self against the Prince, did he so teach his Disciples, was it any part of that doctrine he hath left vs?

Pius telleth vs, he is Successour to Peter and Paule, that he is inuested in their authoritie, and enthronized in their chaire. Let vs conferre the doctrine of Peter and Paule, with that which is written by their Successour. Pius saith of our Soueraigne: Let no man be subiect to hir, or obey hir. But Peter sayth: Submit your selues to al maner ordinance of man for the Lordes sake, whether it be vnto the King, as vnto the Superiour: or vnto Gouernours, as vnto them which are sent of him for the punishment of euil doers, and for the praise of them that doe wel: for so is the wil of God. And againe he sayth: Feare God, honour the King. Peter sayth: it is the wil of God, that you obey your Prince. Pius gainesayth: Obey not your Prince, my wil is that you obey not.

1.Petri.2.

Rom.13.

Paule hath left wordes for our obedience. Let euery soule be subiect to the higher powers, for there is no power but of God, and the powers that be, are ordeined of God. Whosoeuer therefore resisteth the power, resisteth the ordinance of God, and they that resist, receiue vnto them selues iudgement. For he is the

the Minister of God for thy wealth. But, if thou doe euil, feare, for he beareth not the swordein vaine. Wherefore ye must be subiect, not bicause of wrath onely, but also for conscience sake. Giue therefore tribute to whome you owe tribute, custome to whome custome, feare to whom feare, honour to whō you owe honour. Nowe sayth Pius, Let no soule be subiect to the higher powers, resist power, resist the ordinance of God, be not subiect neither for wrath, nor for conscience. Yeelde your Prince no tribute, no custome, no feare, and no honour. Howe agreeth this with the Apostle? Whether it be right in the sight of God that you be lead by Peter & Paule, ỹ Apostles of Christ, or by Pope Pius, iudg ye.

And for what Prince doth Paule require this of the Romanes? for Nero an enemie vnto God, and godlinesse, and al that liued godly: who destroied and burned their citie: who slew his mother, and ripped that belly which brought him to life: a Monster in nature, and the most wicked ruler that euer raigned. And yet doth Paule require them to obey him, bicause he is the Minister of God, &c.

Who was like to Nabuchodonosor, King of *Babylon*? he was the rod of ỹ Lords wrath, he oppressed the people of God, fired and razed their Citie, sacked their Sanctuary, and spoyled

led their Temple, yet are the people cõmaun-
Baruch. 1. ded to praye for the life of Nabuchodonosor King of Babylon, & for the life of Baltazar his sonne, that their daies may be vpon earth as the daies of heauen. And againe God speaketh
Hiereм. 29. by the Prophet Hieremie: I haue caused you to be caried away Captiues from Ierusalem vnto Babylon. Seeke the prosperitie of the citie, whether I haue sent you away Captiues, and praye vnto the Lorde for it: for in the peace thereof shal you haue peace. If the Apostle withdrewe not the Romanes from the subiection of Nero, if the Prophets willed the children of Israel to praye for Nabuchodonosor, who were wicked Princes, wil Pope Pius tel the Subiectes of a godly and vertuous Ladie, that they muste not obeye hir?

Into what case doth he leade miserable simple men, that giue him some credite? How doth he amaze them? God telleth vs we receiue to our selues iudgement, if we resist his ordinance. Pius sayth, we are accursed vnlesse we doe resist it. What shal a simple man doe? Which way shal he folowe? If he obey God, he must forsake the Pope: Or, if he obey the Pope, he must forsake God. If he obeye the Prince as God willeth him, then the Pope curseth him: Or, if he disobeye the Prince,

prince, as the Pope willeth him, then doth God condemne him. The commaundement of the one is as contrarie to the commaundement of the other, as light is contrary vnto darkenesse. But thankes be to God who hath filled vs with the knowledge of his wil. We knowe Pope Pius is no God. We pray for him that he may be the seruant of God.

Paule hath warned vs, if an Angel from heauen, or if any man preach vnto you otherwise than that you haue receiued, let him be accursed. We haue receiued of Paule, and of Peter, and of God him selfe, that we shoulde obey: yet dareth Pope Pius no Angel, but a man, commaund vs that no man obey, no not vnder paine of his curse. Accursed is he for so commaunding, we haue good warrant to say he is accursed. Galat. 1.

Omnes qui illi quomodocunque iurauerunt, à iuramento huiusmodi ac omni prorsus dominij, fidelitatis, & obsequij debito, perpetuò absolutos declaramus: We pronoūce that al, whosoeuer by any occasion haue taken their oathe vnto hir, are for euer discharged of such their oathe, & also from al fealtie & seruice, which was due to hir by reason of hir gouernmēt. Doth Pope Pius know what an oath meaneth? Doth he know what it is to sweare by the name of God? An oaths

oathe is a ſolemne promiſe made betweene men, wherein God (who knoweth the ſecrets of the heart) is called to witneſſe of the doing. As for example: we haue taken this oth. I wil be a true and liege Subiect to our Soueraigne Ladie Queene Elizabeth, I wil neither in word nor deede procure hir euil, I wil not conceale any treaſon or conſpiracie againſt hir, and this doe I promiſe, as I hope to be ſaued by the bloud of Ieſus Chriſt: and I take witneſſe to this of God, who ſeeth the ſingleneſſe of my hart, beſeeching him to auenge it vpon me, to put my name out of the booke of the liuing, and to giue me no portion in the kingdome of Chriſt, and of God, if I willingly or wittingly breake this my promiſe. **Such is the oathe, which we haue taken to hir highneſſe.**

This is nothing (ſaith Pope Pius,) I can diſpenſe with it, I am able to diſpenſe againſt the lawe of nature, againſt the Canons of the Apoſtles, againſt the new Teſtament, I can diſpenſe for al thinges done contrary to the commaundements of the olde and newe Teſtament: I can diſpenſe againſt the lawe of God. I am aboue al general Councels: my wil muſt be kept for a lawe. **And doth he onely ſay this? Or ſhal we thinke they be words of reuerence, written by ſuch as are deuout**

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to his holineſſe, and that he doth not ſo much as he may by vertue of his ſpecial priuiledge. Who was it that gaue a diſpenſation to the brother, that he might marie his owne ſiſter? Who was it that gaue diſpenſation to Henrie the fifth, to riſe vp againſt Henrie the fourth his owne father, and put him from the Empire? What diſpenſation Pope Pius ſent to King Philip, God knoweth, but the yong Prince the Kings ſonne loſt his life. I know not what diſpenſation paſt lately into Scotland, but the King was ſtrangled, &c.

A horrible déede, the world knoweth it was ſo, what miſſes & pretences ſoeuer they make to ſuch practiſes, the Pope ſendeth abrode his diſpenſations.

Such a diſpenſation did Pope Pius lately ſend into England, and diſcharged the Subiects from their due obedience to our Prince, and thereby made way for them, with his fauour and licence to runne headlong into euerlaſting damnation. With ſome weake heads he hath preuailed. It is likely he hath vſed ſecrete conference with them ſome long time, before they would be drawen to be traitours to their owne country, and be emboldened to put them ſelues in armour, and robbe, and ſpoile, and burne, and kil their countrye men, and friends, and kinſefolkes, and chil-

dzen, and parents againſt the law of nature, and the commaundement of God.

This was done not long ſithence. You cã not but remember it, they were in armes, and had gathered a great companie of Confederats: the banner was diſplayed in fielde. What thinke you was their meaning? Dz to what ende did they riſe? Among al thoſe that liue within this realme, whoſe perſon ſought they? againſt whom bente they their ſpeares? And againſt whoſe bodye dzewe they their ſwozdes? But the Lozd pzeſerued his anointed: he hath placed hir vppon his holy hil of Sion: no traiterous malice ſhal annoy hir.

Conſider nowe whence al this rebellion grew. There is no treaſon, without cõferẽce. There, euen there begat al our trouble. The maiſter of al this miſchiefe ſitteth at Rome, as I told you befoze: ẏ coales were kindled here, but the belloes were there, & there ſate he that blew the fire. We ſaw the poppets, but ẏ iuggler that dzew the ſtrings kept him ſelf cloſe. They which rebelled bzake their oathes, foz-ſwoze them ſelues, robbed their country, ſpoiled townes, burnt the holy Bible the wozd of God: they cared neither foz God: noz man, neither foz Pzince, noz foz lawe. They were pzomiſed furtherance in their doings, by inſurrections which ſhould haue bene likewiſe made

made in other places of the Realme. In al this they toke courage and countenaunce of Pope Pius. He furnished them with al deuise of counsel, he blessed them in their purpose, he promised them forgiuenesse of their sinnes, for part of their wages.

Miserable man, which could find no better company: and in miserable case, when he can not be vpholden by other meanes than by treason. But, most miserable are they, which through his wicked persuasions are content to cast them selues, & to seeke how their coūtry may be brought vnder ỹ subiection of forreine enemies, into bondage & miserie. So doth he lose & set at libertie the consciences of men, & flattereth the wicked in their vngodlinesse, as if his dispensation should be their excuse.

It is an olde saying, *Caueat emptor*, let him that buieth take heede. What colour soeuer ỹ Pope setteth on his marchandize, let the buier take héede of them. We haue called God to record vnto our soules: our conscience standeth charged. If we commit periury, God wil auenge it. If we resist the power, we breake ỹ ordinance of God, and then we receiue to our selues damnation. Let vs therefore be wise and circumspect. As for Pope Pius word, it is no warrant for vs against the iudgement of God. In the day of the Lord, when we would

cal him forth for our discharge, we shal not find him. He is not able to warrant him selfe.

Yet for his better credite, and to preuaile the more with vs, he sayth wel of him selfe, & magnifieth and aduaunceth his owne name, when he telleth vs, I am a Prince, I am aboue nations and kingdomes: I excommunicate Kings and Princes: I depriue them, and put them downe, and roote them vp: I haue authoritie ouer their Subiects, I discharge them of their othes, I curse them and giue them vp to the Diuel: I am like to the highest. These are blasphemous, and abominable wordes, mete words for him that sent them: to whō is giuē a mouth to speake great things, & blasphemies. And thus he imagineth al ỹ world shoulde fal downe before him with a *Sanctus*. He imagineth he holdeth the Sunne & Mone in his hands, and can rule them as it pleaseth him: and thus is he fallen into a pleasant phrensie, he dreameth of great matters, and with his owne breath he bloweth him selfe bigge like a bladder.

But this breath is nothing, it is easie to let it out, and then the bladder wil also be as nothing. It wil not be so easie as he thinketh, to haue such place giuen him in the consciences of men, as he sometimes had, or to rote out al that professe the Gospel of Christ, or to make

make that the name of the holy one of Israel shal be no more spoken of. Yet he attempteth it, and thereto employeth al his power, and his wisedome, and his counsaile. But he that dwelleth in heauen, laugheth him to scorne, the Lord shal haue him in derisiō. As though he were a Sampson, he taketh hold of the pillars, he crusheth them in peces: but the house which he pulleth downe, shal fal vpon his owne heade. His hart is exalted against his fal, which is at hand. Al his great boast is but a cloud of darkenesse, a cleare wind wil blow it ouer.

And now to giue you a short view of the whole matter. I remember that Pope Pius hath sente vs ouer againste our gracious Queene, and al hir good Subiects, a Sentence of his curse and depriuation. Wherein he hath dealt ignorantly, & cōtrary to the lawes, without wit, or discretion, and foloweth no order. For the Sētence which should be kept vntil the last, is giuen out before the parties were called, or the cause and proofes, duely alleaged and examined.

Remember, that he is no cōpetent Judge, that he hath no iurisdiction ouer vs, that he him selfe is a partie, that he hath bene accused and found guiltie by the iudgement of the whole worlde, that he is ouer much affectio-

nate in the caſe, wherein he ſéeketh to exalt and enrich him ſelfe.

Remẽber that he hath conueied 19 vntruths into this one bundle: that he hath forged a falſe commiſſion: that he hath corrupted and falſified the word of God, and hath made God a falſe witneſſe vnto his folies. Remember that he teacheth vs contrary to that we haue receiued of Peter and of Paule, and of Chriſt, and of God: and that he ſayth, Let no ſoule be ſubiect to the higher powers, let euery ſoule reſiſt the Prince, let him withſtand the ordinance of God, be not obedient neither for wrath, nor for conſcience, giue no cuſtome, nor tribute, nor feare, nor honour vnto hir.

Remember, if thou obeye the Prince, as God hath commaunded thée, thou art accurſed by the Pope: or, if thou diſobey the Prince as the Pope requireth thée, thou art condemned by the iudgement of God.

Remember, that the Pope hath conference with traitours in al countries, that he raiſeth Subiects againſt their Princes, that he cauſeth Princes to plague their Subiects, that he hath no regard of the ſtranger and the fatherleſſe, that he ſuffereth Iewes and Harlots to liue in wealth and peace with him at Rome: and yet wil not ſuffer a Chriſtian and lawe-

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ful Prince, to liue in the peace of hir owne Countrie at home, that he is the procurer of theft, and murder, of rebellion and dissention in the land: that he hath sent in a Bul to shewe his meaning, and to worke our disquiet: so bold, and vaine, and impudent a Bul, and so ful fraught with blasphemie and vntruth, as neuer before him did any. Let these things neuer be forgotten. Let your children remember them for euer.

Let vs, and your children with vs praye, God saue Queene Elizabeth, and confound al those which rise vp against hir. Let vs at the length take knowledge of the Pope, and of his enterprise, and boldnesse. He and his Predecessours haue deceiued the worlde, and our Fathers before vs. Let vs be no more children in vnderstanding. God hath giuen vs the light of his word: we haue by it espyed, wherein they robbed vs, let vs be no more deceiued. I say vnto you againe, I beseeche you, let vs at the length take knowledge of the Pope, and of his enterprise, and boldnesse. He and his Predecessours haue deceiued the worlde, and our Fathers before vs. Let vs be no more children in vnderstanding. God hath giuen vs the light of his word, we haue by it espied wherein they robbed vs. Let vs be no more deceiued.

And thou O moſt merciful Father be our defence in theſe daungerous times. The Lyon rangeth and ſæketh whome he may deuoure. Loke downe from thy heauens vpon vs. Giue thy grace vnto Elizabeth thy ſeruant. Thou haſt placed hir in the ſeate of hir fathers: thou haſt made hir to be a comfort vnto thy people: thou haſt endewed hir with manifold giftes: ſhadow hir vnder the wings of thy merciful protection: confound & bring to nothing the counſel of hir enemies: direct the worke of thine owne handes: eſtabliſhe that, O God, which thou haſt wrought in vs: ſo we which be thy people, and the ſhæpe of thy paſture, ſhal giue thée honour and praiſe for euer and euer. Amen.

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A

A Treatiſe of the holy Scriptures, gathered out of certaine Sermons, which the Reuerende Father in God, *Biſhop Iewel* preached at *Saliſburie*.

Anno. Domini.
1570.

AMONG al his creatures in Heauen or Earth, God hathe not made any like vnto ỹ Sunne in the firmamente, the beames whereof are beautiful and pleaſaunte, & giue comfort in al places to all things. It reioyceth the whole, and relieueth the ſicke: it cauſeth birdes to ſing, fiſhes to play, cattel to ſtir, wormes to creepe, graſſe to growe, and trées

to bring fruite: it reneweth the face of the whole earth. Yet a blinde man hath no pleasure in the beautie thereof, because hée is blind, & can not sée it. Yet a dead man hath no warmth by the heate thereof, because he is dead and féeleth it not.

Adam was placed in Paradise, in perfecte estate, and in the companie of Gods Angels. God walked and did talke with him. He hearde the voice and behelde the presence of God. The riuers yelded waters abundantly, the trées broughte him foode of life. He had plentie without trauel, he had pleasures, ioy, and his heartes desire. But Adam was vnthãkeful, he knew not God ỹ worker of hys happinesse, he knewe not the place in which he was, he knew not his owne state and blessednesse: therfore the wrath of the Lord grew against him: he fel into the snares of the Deuil, he became mortal, and returned to dusse.

What nation in al the World so happie as *Israel?* they were deliuered by a mightie hande out of *Egipt*, from the tyrannie of Pharao, from seruage and villanie. Their children were no more slaine before their faces. They passed throughe the bottome of the Sea as vpon drie land. When they were hungrie, there went forth a winde from the Lorde, and broughte them Quailes from the sea,

ſea, and Manna was giuen them from heauen to eate: when they thirſted, the rockes opened and powred out water that they and their beaſtes might drinke. In battaile they were mightie and ſtrong, no power was able to ſtande againſt them. The Lord went before them by day in a pillar of a cloud, to lead thē the way, & by night in a pillar of fire, to giue them lighte. When they called vppon the Lord, he hearde them. When they truſted in him, they were not confoūded. But they grew vnmindeful of al theſe mercies, and murmured againſt the Lord, and againſt his ſeruāts: therefore God raught forth his hand againſt them. He ſware in his wrath that they ſhould not enter into his reſt. He ſent his Angel and deſtroyed them in the wildernesſe.

Euen ſo fareth it with al ſuche whyche regarde not ỹ word of their ſaluation, becauſe they haue eares & heare not, nor wil vnderſtād with their harts, the furie of ỹ Lord ſhal be kindled againſt thē. The Prophet ſaith in ỹ name of God to *Iſrael*, I haue ſent vnto them al my ſeruāts the Prophets, yet wold they not heare me, nor encline their eare. And, Behold, I ſow my law in you, that it may bring foorth fruit in you. But our fathers which receiued the law, kept it not: neither obſerued thine ordinances, neither did the fruite of thy law appeare. For Hier. 7. 2. Eſdra. 9.

For they that receiued it perished, because they kepte not the thing that was sowen in them. Samuel telleth Saul: Thou hast caste away the word of the Lord, and thy Lord hath cast away thee. Again Ieremie saith: How do ye say, we are wise, and the law of the Lord is with vs? they haue reiected the worde of the Lord, and what wisedome is in them? Again, vnto whom shal I speake, and admonish that they may heare? Behold their eares are vncircumcised, and they cannot hearken: beholde the word of the Lord is vnto thē as a reproch: they haue no delight in it. I wil cause a plague to come vpon this people, euen the fruit of their own imaginations: bycause they haue not taken heede vnto my wordes, nor to my lawe, but cast it off.

1. Sam. 15.

Hiere. 8.

Hiere. 6.

After this sort doth God shew ẏ cause, why his word taketh not place in vs, bycause we are wilful, and wil not heare it, nor receyue it, nor take delight in it, nor let ẏ fruite therof appeare, but reiect it, & make it a reproche, and cast it away from vs: & therfore is it, that ẏ Lord doth cast vs awaye, ẏ we are vnwise, that we please our selues with our owne deuises, and follow our owne imaginations, & perish bicause we haue not vnderstanding to heare the instruction of the Lordes word, but like ignorant men disallowe it, and caste it be-

behinde the backe.

The consideration hereof moueth mée to say somewhat of the holy Scriptures, which are ỹ bright sunne of God, which bring light vnto our ways, and comfort to al parte of our life, and saluation to our soules. In which is made knowen vnto vs our estate, & the mercie of God in Christe our sauiour witnessed. That we may the better sée the path whyche we haue to walke in, my meaning is, truely, and plainely, and shortly, to shew you, what Auctoritie & Maiestie the word of God beareth: then, what Profit we may reape by it: also, howe needeful it is, that we be wel instructed in the holy Scriptures: &, what Pleasure and delectation a Christian conscience may finde in them: and lastly, whether they bée darke and doubtful, or plaine and easie for your vnderstanding, that, when we knowe the Maiestie and Auctoritie of the word, and what comforte and profitte GOD giueth vs by it, we depriue not our selues thereof by our vnthankefulnesse, nor close vp our eyes that we sée it not: but heare it in reuerence and in feare, that it maye be fruiteful in vs, and we receiue it not in vaine.

The auctoritie of the Scriptures. 2. Pet. 1.

The Scriptures are the worde of GOD. What title can there be of greater value? what maye be saide of them to make them of greater

greater auctoritie, than to say, The Lord hath
2. Pet. 1. spoken them? That they came not by the wil of men, but holye men of God spake as they were moued by the holy Ghost? At the word or Proclamation of an earthly prince we stād vp, and baile our bonnets, and giue good eare to it: we are bounde so to doe, it is our duetie, such honour belongeth to the powers that are placed to rule ouer vs: for they are ordained of God. And who soeuer resisteth them, resisteth the ordinaunce of God. If we shoulde haue a reuelation, and heare an Aungel speake vnto vs, how careful would we be to mark, and remember, and be able to declare the words of the Aungel? yet is an Aungel but a glorious creature, and not God. And what is a King? great and mightie: yet mortal and subiecte to death. His breath departeth, and hys name shal perishe. Bothe he and his worde, hys power and his puissaunce shal haue an ende. But the worde of the Gospel is not as the worde of an earthlie Prince. It is of more maiestie than the worde of an Aungel. The
Heb. 2. Apostle saieth: If the worde spoken by Aungels was stedfast, and euerie transgression & disobedience receiued a iuste recompence of reward: how shal we escape if we neglecte so great saluation which at the first began to be preached by the Lord, & was confirmed vn-

to

to vs by them that hearde him? God ſaith by the Prophet Eſaie, My word ſhal accompliſh that whiche I wil, and it ſhal proſper in the thing wherto I ſent it. Eſa.55. And the ſame Prophet ſayeth: The word of God ſhal ſtand for euer. Eſa.40. And, It is more eaſie that Heauen and Earthe paſſe awaye, than that one title of the Lawe ſhuld faile, ſaith our ſauiour. Luke.16. For, it is ỹ word of the liuing and almightie God, of the God of Hoſtes, which hath done what ſoeuer pleaſed him, both in Heauen and in Earth. By this worde he maketh hys wyl knowen. I haue not ſpoken of my ſelfe (ſayeth Chryſt) but the Father whiche ſente mee, gaue mee a commaundemente, what I ſhoulde ſaye, and what I ſhoulde ſpeake. Iohn.12. And againe, If I hadde not come and ſpoken vnto them, they ſhuld not haue had ſinne: but now haue they no cloake for their ſinne. Iohn.15. No man hath ſæne God at any time: He is inuiſible, no eie can reach vnto him. The only begotten ſonne which is in the boſome of his father, he hath declared him: he hath ſhewed vs the throne of grace, that we may ſæke for mercie, and finde grace in time of nede: he hath diſcloſed vnto vs the wil of his Father. He hathe lefte vnto vs, and ordained that we ſhuld heare his holy word.

Thys worde the Aungels and bleſſed ſpirits

Spirites vsed, when they came downe from Heauen, to speake vnto the people: when they came to the blessed virgine, and to Ioseph, and to others: they spake as it was written in the Prophets and in the Scriptures of God: they thought not their own auctoritie sufficiēt, but they toke credit to their saying, and auctoritie to their message, out of the word of God: this Word the Prophetes vouched and alleaged to the people. Albeit they were sanctifyed in their mothers wombe: albeit God had endued them with his heauenly spirite: although a Seraphin came vnto one of thē and touched his mouth with a hotte coale: albeit he saw the Lorde sitting vpon an high throne: yet they woulde not speake as of them selues, but only in the name of the Lord: for thus they vsed to say. The Lord hath spoken: this is the word of the Lord. Heare what the Lord saith. S. Paule albeit he was taken vp into ỹ thirde Heauen, & into Paradise, & heard words that are not lawful for man to vtter: yet he wrote not his own words to the Churches of *Rome*, of *Corinth*, and *Thessalonica*, and of other places, but deliuered vnto them that whiche he had receiued, & taught them according to the Scriptures.

This word is the true Manna: it is ỹ bread which came down from heauen: it is the key

of

of the kingdome of heauen: it is the ſauour of life vnto life: it is the power of God vnto ſaluation. In it God ſheweth vnto vs his might, his wiſedome, and his glorie. By it hée wil be knowen of vs. By it he wil be honoured of his creatures. What ſoeuer truth is brought vnto vs contrarie to the word of God, it is not truth but falſehode, and errour: what ſoeuer honour done vnto God, diſagreeth from the honour required by his worde, it is not honour vnto God, but blaſphemie. As Chriſt ſaith, In vaine they worſhip mee, teaching for doctrines mens precepts. By Eſaie God ſaith, Who required this at your handes? And by Ieremie, I ſpake not vnto your Fathers, nor commaunded them, when I brought them out of the land of Egipt, concerning burnt offerings & Sacrifices. But this thing commanded I them ſaying, obey my voice, & I wil be your God, and yee ſhal be my people: and walke yee in al the waies which I haue commaunded you, that it may be wel vnto you. Againe, What is the chaffe to the Wheate, ſaith the Lorde? What are your dreames to be weighed with the truth of God? Searche the Scriptures. In them yée ſhal learne to know me, and how you ſhould worſhip me: in them you ſhal finde euerlaſting life: the wordes of the Lorde are pure wordes, as the ſiluer tried in the fornace:

Mat. 15.
Eſai. 1.
Ierem. 7.
Ierem. 23.

there is no filth, nor drosse, remaining in them. They are the store house of wisedome, & of the knowledge of God. In respect whereof, al the wisedome of this worlde is but vaine & foolish.

Numa Pompilius King of the *Romanes*, Lycurgus king of *Lacedemon*, and Minos king of *Creta* were wise men, and of great gouernment: they deuised lawes to rule the people, and bare them in hande, that they were taught by reuelation: that so their ordinances might winne the more credite, and be established for euer. But where are they now? Where is Numa, Minos, or Lycurgus: where be their bookes? What is become of their Lawes? They were vnwise, and had no knowledge, nor vnderstanding of God: they & their Lawes are dead, and their names forgotten. But the lawe of God came from heauen in deede, God wrote it with his finger, it is the fountaine of al wisedome, and therefore shal it continue for euer, and neuer haue an end.

Exod. 19. Here let vs behold the great power & worke of God. When Moses receiued the Lawe, God him selfe came down in person, with thousand thousandes of Angels: the aire was darkned at his presence, the Mount stode al couered with fire, the earth shoke, the Heauēs thundered, the people stode a far of and fled for feare: and said vnto Moses, talke thou with vs, & we wil heare:

but

but let not God talke with vs, least we die. This was the first proclaiming and publishing of the law: such force & credite God gaue to his worde, & warranted him selfe to be the Lord.

Since that time, so many thousand yeres are alreadie passed. In the meane time the people of Israel were oppressed by Tyrantes, were spoiled and chased out of their Countrie. First by Nabuchodonosor into *Babilon*: after that by Antiochus into *Syria*, and lastly were as vagabonds driuen from countrie to countrie. Their citie *Ierusalem* was sackte, their houses ouerthrowen, their temple rased, and not a stone left vpon a stone: their Librarie destroied: their Bookes burnt: the tabernacle lost, the couenant broken: No vision, no reuelatiō, no comfort for the people left, nor Prophet, nor Priest, nor any to speak in the name of the Lord. In al these times of decaies, of sackings, of darknesse, and of miserie, what was done with the worde of God? It was wickedly burnt by Ioachim king of Iuda: & Antiochus burnt the bookes of the Law, and cut them in peeces No man durst be knowen to haue them, & auouch the hauing. So thought they vtterly to deface the glorie of God, & abolish al remembrance of his Lawes. Iere. 36. 1. Mac. 1.

Then came the Phariseis, they drowned the worde of God with their traditions: they toke away the keye of knowledge, and entred not in

them selues, but forebade them that came in. After them came Heretiques, they denied some one parte, and some an other parte of Scriptures. They rased, blotted, corrupted, and altered the worde of God. Of the worde of God, they made it their owne worde, or, whiche is worse, they made it the worde of the Diuel.

By the space of so many thousand yeres, the worde of God passed by so many daungers of Tyrantes, of Pharisеis, of Heretiques, of fire, and of swoorde: and yet continueth and standeth vntil this day without altering, or changing of one letter. This was a wōderful worke of God, that hauing so many, so great enimies, and passing thorough so many, so great daungers, it yet continueth stil without odding, or altering of any one sentence, or worde, or letter. No creature was able to doe this, it was Gods worke. He preserued it, that no tyrant should consume it, no Tradition choke it, no Heretique malitiously should corrupt it. For his names sake, & for the electes sake, he would not suffer it to perish. For in it God hath ordeined a blessing for his people, and by it he maketh couenant with them for life euerlasting. Tyrants, and Pharisеis, and Heretiques, and the enimies of the crosse of Christ haue an end: But the worde of God hath no end. No force shal be able to decaie it. The gates of Hel shal not

not preuaile againſt it. Cities ſhal fal: Kingdomes ſhal come to nothing: Empires ſhal fade awaie as the ſmoke: but the truth of the Lorde ſhal continue for euer. Burne it, it wil riſe againe: kil it, it wil liue againe: cut it downe by the rote, it wil ſpring againe. There is no wiſedome, neither vnderſtanding, nor Counſel againſt the Lorde. Prou. 21.

Let vs behold the Nations and Kingdomes which ſometimes profeſſed Chriſte, & are now Heathenish: *Illyricum, Epyrus, Peloponneſus, Macedonia* and others. Againe, let vs beholde ſuch Kingdomes & Countries, which were in times paſt Heathenish, & knew not God: As *England, Ireland, Rome, Scotland* and diuers others. They were al without the Goſpel, without Chriſte, without God, and without hope of life. They worſhipped Idolles, euen the worke of their owne handes. To them they appointed Prieſtes for their ſeruice, daies and places for the people to reſorte togither to worſhippe them. Here in England, Paules Churche in *London*, was the Temple of Diana: Peters Church in *Weſtminſter*, was the Temple of Apollo. In *Rome* they had the Temple of the greate God Iuppiter: and in *Florence* the Temple of Mars, and in other places they had Temples dedicated to other Idols.

Iupiter, Mars, Apollo, and Diana were vn-

cleane spirits, and filthie Diuels: yet gaue they thanks to them for their peace and prosperitie, praied to them in warre and in miserie, and cõmended vnto them, their wiues, their children, them selues, the safe keeping & custodie of their soules. They builte gorgeous Churches and Chappels, set vp images of Siluer & Gold vnto them: praied, lifted vp their hands, did sacrifice, and offered vp their children to thẽ. A horrible thing to saie, yet true it is: the darkenesse of those times wer such, that men slew their own children, and offered them vp to Idols. They said, great is Iupiter great is Apollo, & great is Diana of the *Ephesians*. These are the Gods of our fathers, our Fathers trusted in them, they made vs, & haue defended vs, and haue giuẽ vs victorie against our enimies. Whosoeuer denied them, were thought worthie to die.

Thus were the Kinges & the Princes, & the people persuaded. And so continued they by the space of some thousand yeres, without controlment, or contradiction. They had great props of antiquitie, vniuersalitie, and consent. Antiquitie of al times, vniuersalitie of al places, consent of al the people. So strongly, and so mightily were they founded. who would think such a religion, so auncient, so vniuersal, so defended by common consent, should euer possibly be remoued,

But

But when the fulneſſe of time came, God ſent forth his worde, & al was changed. Errour fel downe, & truth ſtode vp: men forſoke their Idols, and went to God. The Kings, and Prieſtes, and people were changed: the Temples, and Sacrifices, and Prayers, were chaunged: mens eies, and harts were changed. They forſoke their Goddes, their Kings, their Prieſtes: they forſoke their antiquitie, cuſtomes, conſent, their Fathers, and them ſelues. What power was able to worke theſe things? What Emperour by force euer prevailed ſo much? what ſtrength could euer ſhake down ſo mightie idols from their ſeate? What hand of man could ſubdue and conquer the whole worlde, & make ſuch mightie nations confeſſe they had done amiſſe? This did the Lorde bring to paſſe by the power of his worde, and the breath of his mouth. This was it, that lead captiuitie captiue, and threwe downe euery high thing, that lifted it ſelfe vp againſt the Lorde: and brought al powers vnder ſubiection vnto the Lorde. It is the image, the power, the arme, the ſworde, and the glorie of God. It is mightie, of great force and vertue, of authoritie, and maieſtie, becauſe it is the worde of God: therefore the glorie thereof is great.

Now let vs ſtand a far of, and humble our ſelues, and in reuerence and feare learne

The profite which Christians reape by the Scriptures.

to take the fruite and comforte of the same: for so is the wil of God, that we may be partakers of his glorie. But where shal we finde enterance into this mater? And how shal we be able to come a lande. For this is the Sea, and the depth of al the workes, of the iudgementes, and mercies, & of the kingdome of God. This is a Sea that hath no shore, a pit that hath no botome. The holy Scriptures are the mercie seate, the regiſtrie of the mysteries of God, our Chartre for the life to come, the holy place in which God sheweth him selfe to the people, the Mount *Sion*, where God hath appointed to dwel for euer. The more comforte in them, so much the more greedily let vs desire them: the more heauenly and glorious they are, with so much the more reuerence let vs come vnto thē.

For consideration of this mater of the fruite and comfort which God worketh by the word: what may we better call to minde, than that is recorded by S. Paule: Whatsoeuer things are written afore time, are written for our learning, that we through pacience and comfort of the Scriptures might haue hope. Al that is written in the worde of God, is not written for Angels, or Archangels, or heauenly Spirites, but for the sonnes of men, for vs and for our instructiō: that by them we may receiue strength, and comfort in al aduersities, and haue hope of

Rom. 15.

the

the life to come. It is the worde of God. God o-peneth his mouth and speaketh to vs, to guide vs into al truth, to make vs ful and readie in al good workes, that we may be perfect men in Christ Iesus: so rooted & grounded in him, that we be not tost to and fro with euerie tempest.

The profit which the worde of God bringeth, shal best appeare, if we first take a view of our estate, what we are, in what place we stande, and what enemies make force against vs. We are the sonnes of Adam, stubborne children, the children of vanitie, and of wrath. The children of those fathers which forsoke God, and haue erred in their hearts, and were deceiued. God, which created man and breathed into him the breath of life, sayth: The imagination of Gen.8. mans heart is euill, from his youth. Such are we, euen by the iudgement of God: and his iudgement faileth not. What errour, what idol, what wickednesse euer hath bene heard, which hath not bene forged and wrought in the hart of man? we can neither do, nor speake, nor thinke the thing that is good: our vnderstanding is heauie, our will froward, our eyes blinde, and our heart vncleane. We go astray through this worlde as lost sheepe, euery man after his owne way. Euen as a leafe is caried vp and downe with a blast of winde, so are we easily driuen into errour: in our selues we find

no ſtay, no ſuccour, nor helpe. Such are we, and ſo weake of our ſelues.

But where are we in the world. And what is the world. Some think it to be a place ful of al delights & pleaſures, a goodly ſtrong & gorgious palace, & a paradiſe of ioy. Let no man deceiue vs, nay rather, let vs not deceiue our ſelues: the world is a ſhoppe of vanities, it is a dungeon of darkeneſſe, a potte ful of poiſon, a ſhippe ful of leaks, a way ful of ſnares. It blindeth our eies, beguileth our ſenſes, & helpeth vs forward into al dãgers. We are blind our ſelues, & the place wherin we are is nothing els but darkneſſe.

Wherunto may I reſemble our caſe? Ieremy the Prophet was caſt into a dũgeon. There he ſate without light, & without comfort. His caſe was miſerable, and the place lothſome. Yet he knew where he was: he knew what he lacked: he cried vnto the Lord & was deliuered. Daniel was caſt into ỹ den of Lions, there to be torne in péces & deuoured. But he ſaw his miſery, & the daunger in which he ſtode: he ſaw ỹ Lions, the pawes which ſhould gripe him, & the téth which ſhould teare him. His caſe was miſerable: yet is ours more miſerable. We are in the déepe dungeon of hel, and think we are in ſafetie: we are in the middeſt of darkeneſſe, and thinke it to be light: we are compaſſed with Lions, wõ Dragons, & Scorpions, yet thinke not

not of our miſerie.

Who hath not heard the ſtory of Ionas? Ionas was in a Whales belly. The place was verie darke: the waues beat on euerye ſide: he was drowned yet touched no water: he was ſwallowed vp, yet not conſumed: he liued wythout any ſenſe of life: the fiſh was his death, the ſea was death, and the tempeſt was death: yet hée died not, but liued in the middes of death: he could not ſée, he could not heare, he knew not to whom he might call for helpe: he was taken & carried away, he knew not whether. Lette vs marke wel this ſtorie, it is a true patterne of our eſtate, and ſheweth what our life is in this world. We are beſet with like dãgers, we are driuen with tempeſts, we are drowned in like flouds, we liue in the middeſt of horrible darkneſſe, we are carried we knowe not whether.

The Philoſopher telleth vs, trueth and falſehode are nigh neighbors, & dwell one by the other: the vtter porch of the one is like the porch of the other, yet their way is contrarie: the one leadeth to life, the other leadeth to death: they differ little to the ſhew, ſaue that oft times the dore of falſhode, is faire, painted, grauen, and beautifully adorned: but the dore or fore-front of trueth, is plaine and homely. Therby it happeneth that men be deceiued, they miſtake the dore, and go into errors houſe, when they ſéeke trueth.

truth. They cal euil good, falsehode truth, and darkenesse light. They forsake that is good, deny the truth, and loue not the light. This moued S. Paule to say of his brethren the *Iewes*:

Rom.10. I beare them recorde that they haue the zeale of God, but not according to knowledge: they haue the care & feare of God: they are zelous in their doings: they haue deuotion: they pretende conscience: they thinke they do wel,

Rom.1. & that they please God. When they professed them selues to be wise, they became fooles. They knew not what they did. For if they had knowledge, they would neuer haue crucified the Lord of glory. But they know not the truth of God: they know not God: they are caried away in the vanitie of their owne heart: their prayers are no prayers. The truth they hold is falshode: their faith is no faith, they are shæpe without a sheapheard: thus we haue heard, what we are, and in what place.

Nowe let vs se what enemies bende their force against vs. We fight against the gates of hel, with the Diuel, the prince of darknesse, the father of lies: with ỹ Diuel, which hath power ouer the children of disobedience, by whose malice death came into the world. Euen that Diuel bendeth his force against vs, which deceiued Adam in paradise: which hath deceiued the learned Philosophers: & beguiled the Princes

and

& wisemen, & the worthies of ỹ world. Which doth abuse, and entice our hands, our eyes, our learning, our wit, & our owne heart to deceiue vs. He rampeth as a Lion, & raungeth ouer the world, seeking whom he may deuour. This is his delite and studie. He hath bene a murtherer frõ ỹ beginning. If this were euer true at any time, our times haue foũd it most true. We are they vpon whom the ends of ỹ world are come.

Now is this Scripture fulfilled in our eares. Now see we ỹ daies wherof Christ warned his disciples so earnestly: They shal say, Loe here is Christ, & there is Christ. **This is the truth, that is the truth.** There shal arise false Christs, & false prophets, and shal deceiue many, **they shal betray ỹ truth.** Many shal be offended by them: if it were possible, the very elect. **They whose names are written in the booke of life** should be deceiued. And except those dayes should be shortned, there should no flesh be saued: but for the electes sake those dayes shal be shortned. The sunne shalbe darkned, & the moone shal not giue her light. **The sunne is the word of God: the moone signifieth ỹ church.** The powers of heauen shal be moued, al the kinreds of the earth shal mourne. Abhomination of desolation shal stand in the holy place. Let him that readeth, consider it. This is the mystery of iniquity **of which** S. Paul speaketh Matth. 24.

to

2.Thes.2. to the *Thessalonians*, Which worketh among thē that perish. Thus are we forewarned. God hath giuen vs his word to aduise vs that we be not cast away vnawares. They ỹ walke in the darke know not whether they go: if the blinde leade the blind, both fal into the ditch: he that is ignorant, shal not be knowen. Christ shal say vnto him, I know you not: depart from me ye cursed into euerlasting fire. Their worme shal not die, and their fire shal not be put out.

In this case, what shal a godly disposed simple man do? How shal he settle him selfe? To which side may he safely ioyne him selfe? If he make reconing of learning, there are learned men on both sides: if he make reconing of vertue, and godly life, there be vertuous men & of godly life on both sides: if he make reconing of zeale, either side is zelous in the religion they hold: if he make reconing of the name of the church, they take it as wel to the one side as to the other: if he make reconing of the multitude, there are many on either side: but neither side hath so many, as hath the *Turke*. Whether thē may a man turne him self, & to which side may he safely ioine? In this case we find the comfort & profit of the word of God. In this case S. Paul telleth vs, Whatsoeuer things are written afore time, are writtē for our learning: to lighten our eyes, to resolue our doubtes, & to guide

our

our feete. This light God hath kindeled in his mercy, to lighten them ỹ ſit in darknes. Except he had left vs a ſparkle of this light, we had periſhed, & become like vnto *Sodoma* & *Gomorrha*.

Dauid ſayth, Thy word is a lanterne to my pathes, & a light to my feete. By it I may ſée the way which is before me: by it I can eſcape daunger, & by it I can kéepe the path wherin I ought to walke. Whẽ Chriſt perceiued that the *Capernaits*, & ỹ *Iewes* miſliked his doctrine & wẽt back & walked no more with him, he ſaid to the ỹ, Wil ye alſo go away? You are my diſciples, whom I haue choſen out of this world: wil you alſo go away? Simon Peter anſwered him, Maſter, to whom ſhal we go? thou haſt the words of eternal life. If we forſake thée who ſhal inſtruct vs? Thy word is the word of eternal life. Pſal. 119. Ioh. 6.

With this word Chriſt confounded ỹ Scribes & Phariſeis, and put them to ſilẽce. Yee reiect (ſaith he) the commaundement of God, that ye may obſerue your owne traditiõ. For, Moſes ſaid, Honor thy father and thy mother, whoſoeuer ſhal curſe father or mother, let him die the death. But yee ſay, if a man ſay to father or mother, *Corbã*, that is, by the gift that is offered by me thou maieſt haue profite, he ſhalbe free. With this word he cõfounded thẽ, for miſuſing of ỹ temple by buying & ſelling, It is written, mine houſe ſhalbe called the houſe of praier: but ye haue made it a den of theues. Marke. 7. Matth 21.

with this worde he put them to silence, and confounded their error, in that they thought it lawfull for a man to put away his wife for euerie fault: From the beginning it was not so.

Matth.19.

With this word he confounded the Deuil, and chased him from him: It is written, man shal not liue by bread onelie, but by euerie word that proceedeth out of the mouth of God: And again, It is written, thou shalt not tempt the Lord thy God: And againe, It is written thou shalt worshippe the Lord thy God, and him onelie shalt thou serue.

Matth .4.

This word confounded the Arians & al sectes of heretiks: what is become of Marcion, of Nestorius, of Valentinus, of Menander, of Sabellius, of Eutyches, and others? they are blowen away as smoake before the winde: the word of God hath confounded them, & beat them away. As Dagon fel, & brake his handes and necke, & coulde not stande in the presence of the Arke of the Lord: euen so shal al falshode fal and hide it selfe in the presence of the truth of God. As the Rod of Moses deuoured the Rods of the Charmers: as the beames of the Sunne driue away and consume darknesse, so shal the word of God chase away errors.

When the two Disciples walked by the way with Christ, they sayde bet wæne themselues, after their eyes were opened, that they knew

Luke.24.

knew him: Did not our heartes burne within vs, while he talked with vs by the way, & opened to vs the Scriptures? His words did possesse all our senses: this talke was not like common talke, we felte it forcible in vs, as the word of God. When the people of *Israel* heard Peter declare vnto them at *Ierusalem* by proufe of the Scriptures, that Christe was come, they were not able to resist the worde of God, but were pricked in their heartes and saide vnto Peter and the other Apostles, Men and brethren what shal we do? we acknowledge our errour: the words which you speake are most true: they are the words of life: teach vs and instruct vs what we shal do. They felt the force of it, and yelded vnto it: they did acknowledge it was the word of God. Act 2.

S. Augustine after he had continued long in errour, and withdrewe himselfe into a secret place where he might make his prayer, and bewaile his ignorance, heard a voice say vnto him: *Tolle lege, tolle lege*, Take vp and reade, take vp and reade. And he foorthwith tooke vp the Epistles of S. Paule, and opened them, & secretely read the Chapter which he first lighted on, euē these words: Not in gluttonie, & drunkennesse, neither in chambring and wantonnesse, nor in strife and enuying: but put yee on the Lord Iesus Christ, & take *Lib. 8. confession. cap. 12.* Rom. 13.

no thought for the flesh, to fulfil the lustes of the same. *Nec vltra volui legere* (sayth he) *nec opus erat. Statim quippe cum fine huiusce sententiæ, quasi luce securitatis infusa cordi meo, omnes dubitationis tenebræ diffugerunt.* I would reade no farther, for I needed not. For when I had reade to the end of this sentence, al the darknesse of doubtfulnesse vanished awaie, as if some cleare lighte of securitie were powred into my heart. **It was as if it had bene saide: ô man acknowledge thy miserie, thou art naked, couer thy filthinesse, put vpon thée Iesus Christ. And forthwith, I felt a fire within me, my hart was lightned, the scales fel from myne eyes, I was able to sée. Thus was he comforted, & staide by this, the word of God.**

Ciprian: ad Pompeium.

This profite of the worde S. Ciprian **declareth.** *Si ad diuinæ traditionis caput, & originem reuertamur, cessat omnis error humanus.* If wee returne to the head, and the beginning of the Lords traditions, al errour of man must needs giue place. Theophilactus **writing vpon these wordes in the Gospel by S.** Iohn, He that entereth not in by the doore into the sheepefolde, but climeth vp an other waye, hee is a theefe and a robber: **saith,** *non ingreditur per ostium, hoc est, per Scripturas. Non enim vtitur Scripturis testibus, neque prophetis. Nam profecto scripturæ ostium sunt per quas adducimur ad deũ:*

Theophil: in 10. cap. Ioh.

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illæ lupos non permittunt intrare: prohibent hæreticos vt nos ſecuri ſimus: & de omnibus rationẽ dant de quibus voluerimus. Fur igitur eſt qui non ingreditur per ſcripturas in ſtabulum ouium, & ita per illas deprehenditur. Sed aſcendit aliundè, hoc eſt, aliã ſibi viã & inſolitã parat. Talis erit Antichriſtus.

He entereth not in by the doore, that is, by the Scriptures. For he doth not vſe the Scriptures, nor the Prophets, as witneſſes. For indeede the Scriptures are the doore by whiche we are brought to God: & they ſuffer not the wolues to come in, thei kepe of hereticks, that we may be in ſafety: & they teach vs the reaſõ of anie thing, wherin we wold be inſtructed: therfore he is a theefe which entereth not into the ſheepefold by the Scriptures. And by the Scriptures, it appeareth he is a theefe, but climeth vp another way, that is, maketh himſelf another waie, a waie which was not knowen, nor beaten. Suche a one ſhal Antichriſt bee.

What greater profit? they bring vs to God: teach vs ẏ truth, & giue vs reaſõ of al things: they kẽp vs in ſafetie: ſuffer not Wolues to deuour vs, kẽp of Hereticks, bewray a theefe, and make knowen who is Antichriſt. **Therfore vpõ the Goſpel by** S. Luke **he expoundeth theſe wordes**, Let youre lightes bee burning, **that is**, haue not youre beeing in the darkeneſſe, and bee yee not voyde of *Theophil: in 12. Luce.*

iudgemente: but take vnto you the lighte of Gods word: which wil teach you what things you shoulde doe, and what things you ought not to do.

Hom. 49. in opere imperf.

And as the worde of God is the light to direct vs, and to bewraie errours: so is it also the standerd and beame to trie the weightes of truth and falshod. Chrysostome **writing vppon the foure and twentith of** S. Mathew, **sheweth it were vnpossible for a man to stay himselfe, and finde out whiche is the true Church, but by the word of God.** For it coulde not bee tried by working of miracles, because the gift of working miracles is taken awaye: and suche false miracles as carie some shewe, are rather to bee founde among false Christians: nor yet by their cõuersatiõ & life, because Christians liue either as il, or worse than Heretickes. *Nulla probatio potest esse veræ Christianitatis, neque refugium potest esse Christianorum aliud, volentiũ cognoscere fidei veritatem, nisi tantummodò per scripturas:* There can be no trial of true Christianitie, and Christians, which desire to know the truth, whervpon they may build their faith, haue no other refuge, but to trie and learne this by the Scriptures. For (sayth he) Hereticks haue the counterfaite and likenesse of those things whiche are proper to Christ. They haue Churches,

they

they haue the Scriptures of God, they haue Baptiſme, they haue the Lordes ſupper, and al other things like the true Church: yea they haue Chriſte himſelfe. He therefore that wil knowe which is the true Churche of Chriſte, howe may he know it, but by the Scriptures? Therfore our Lord knowing that there ſhuld be ſuche confuſion of things in the latter daies, commaundeth that Chriſtians which liue in the profeſsion of Chriſtiã faith, & are deſirous to ſettle them ſelues vpon a ſure ground of Faith, ſhoulde go to no other thing, but to the Scriptures. Otherwiſe, if they had regarde to other things, they ſhould be offended, and periſh, and not vnderſtand which is the true Church.

The maiſter of the Ship, when he is on the maine ſea, caſteth his eye alwayes vpon the Loade Starre: and ſo directeth and guideth his wayes. Euen ſo muſt we, which are paſſengers and ſtraungers in this worlde, euer ſettle our eyes to beholde the worde of God. So ſhal no tempeſt ouerblowe vs: ſo ſhal we be guided without daunger: So ſhal wee ſafely arriue in the Hauen of our reſte. The Prophete Dauid **therefore ſayth:** Bleſſed are they that keepe his teſtimonies, and ſeke him with their whole hearte. Their faces ſhal not bee aſhamed: they ſhal not bee confounded

which haue respect vnto his cõmandement. Blessed is the man whose delight is in the law of the Lord, and, in that law doth exercise him self day & night. The law of the Lord is perfect conuerting the soule : the testimonie of the Lord is sure , and giueth wisedome vnto the simple. **This is the rule of our faith: with out this, our faith is but a fantasie, & no faith: for faith is by hearing, & hearing by ỹ worde of God.** Therefore Christ saieth, Searche the Scriptures, they are they which testify of me. **There shal yée find testimony of my doctrine, there shal yée knowe what is the wil of my heauenlye father, and there shal you receiue the comfort for euerlasting life.** Again, Hee that foloweth mee shal not walke in darkenesse, but shal haue the light of life. If a man keepe my word, he shal know the truth, hee shal neuer see death. Therfore Baruch sayth, O Israel we are blessed, for the things that are acceptable vnto God , are declared vnto vs. **This is thy blessednesse, herein hath God shewed his fauour vnto thée, he hath reuealed the secretes of his wil vnto thée, and hath put his worde in thy mouth.** He sheweth his worde vnto Iacob, his statutes and his iudgementes vnto Israel: he hath not delt so with euerie natiõ, neither haue they known his iudgemẽts. Therfore the Prophet Dauid teacheth vs to

Ioh.3.

Ioh.8.

Baruch.4.

Psa.25.

pray

pray vnto God for ỹ knowledge of his word,
Shew me thy waies ô Lord, and teach me thy Psa. 51.
pathes. Take not thy holy spirit frō me, and,
incline my heart vnto thy testimonies: Giue Psa. 119.
me vnderstanding, that I may learne thy
commaundementes, open mine eyes, that
I may see the wōders of thy law. And, Lightē Psa. 13.
mine eies, that I sleepe not in death: that I
may discerne betwéene safetie & danger, that
I may know truth to be the trueth, and error
to be error.

Thus I haue declared part of that profite
whiche groweth to vs by the worde of God:
but, it doth not only direct our iudgement in
the trial of truth, but doth also graffe in vs a
boldnesse, and constancie in the defence of the
trueth. Salomon saieth, A foole chaungeth as Eccle. 27.
the Moone. He is alwayes vnstable, & incon-
stāt, he knoweth not, neither what to do, nor
what to beléeue: he is sometimes ful, & some-
times empty: & turneth & chāgeth as ỹ Moone.
He buildeth, & laieth his foundation vpon the
sand: therfore his house falleth to the ground.
He halteth on both sides: sometimes worship-
peth God, and sometimes worshippeth Baal:
he is neither hotte, nor colde: he ebbeth and
floweth like the waues of the sea: he doub-
teth, and staggereth, and resteth in nothing.
He knoweth not the trueth, he knoweth

not that the Scriptures are the worde of God. So he wandereth in the darke, and knoweth not the way in which he walketh. He hath no feeling, no heart, no understanding. He is unfaithful towardes God, & keepeth no faith towards mã: he is wauering in al his wayes: & why? because he knoweth not ỹ wil of God, nor hath ỹ light of his worde to guide his fete.

But a wise man is one and stedfast as the sunne. He buildeth his house vpon a rock, and that rocke is Iesus Christe the sonne of GOD. Therfore his house is neuer shaken downe. Be the storme or tempeste neuer so rough, yet it shal stande faste, like mounte *Sion*, because his truste is in the name of the Lorde. He knoweth that his name is written in the Booke of Life, he knoweth that he belongeth to the Lordes Shepefolde, and that no man can take him away out of the Lords hand. In this boldnesse Dauid saith, Though I should walk through the valley of the shadow of death, I wil feare no euil: for thou arte with me: thy rod and thy staffe they comfort me. And again, the lord is my light & my saluation whō shal I fear? And again, Except thy lawes had bene my delight, I should now haue perished in mine afflictiō: whē Ezechias heard ỹ proud message of Sennacherib sēt vnto him & his people by *Rabshakeh*, that they should not obey

Psa. 23.

Psa. 27.

Psa. 119.

2. Kings 19.

obey Ezechias, nor truſt to him, when he ſayd, The Lord wil deliuer you: and, let not thy God deceiue thee, in whome thou truſteſt: he went vp into the houſe of the Lord, and prayed vnto the Lorde, to ſaue him and his people out of their hands, that al the kingdomes of the earth might knowe, that he is God alone. Euen ſo the Apoſtle: Whether we liue or dye, we are the Lords And in this boldneſſe our Sauiour Chriſt ſetled him ſelfe to beare their reproches, and to carie his croſſe: Father, if thou wilt take away this cuppe from me, neuertheleſſe not my wil, but thine be done. Thus they that are taught by the word of God, to put their truſt in the Lorde, and are thereby rooted and ſetled in him, can not be remoued by any practiſe of Satan, but ſtand faſt and continue for euer. Rom. 14. Luke. 22.

Which ſhal more plainly appeare, if we looke backe into the times of perſecution, and beholde the boldneſſe and conſtancie of the Saincts of God. They were brought before Magiſtrates, caſt into priſons, ſpoiled of their goods, cruelly murthered. Some were hanged vpō gibbets, ſome runne through wᵭ ſwords, ſome torne with wild horſes, ſome drowned in the water, & ſome burnt in the fire. They were hated of al men, for the name of Chriſt. They were deſpiſed as the filth of the world,

and dung of the earth. Yet continued they faithful & constant. They armed their hartes with the comfort of Gods worde: thereby were they able to resist in the euil daie. They were faithful vntil death, therefore God gaue them a crowne of glorie.

When they were called before Kings, and Princes, & others of authoritie, & cõmaunded to forsake ẏ truth they had learned, & the comfort which they toke in ẏ truth, they answered in this maner: O my gracious Lord, I would faine do your cõmaundement: I am your subiect: I haue done faithful seruice with my body & with my goods, but I can not serue you against God. He is King of Kings, and Lord of Lords. He is my Lord, before whom I stand. I haue put my life in his hands. He hath forbidden me to doe this thing which you commaund: I can not therefore doe it. Iudge vprightly, whether it be mete to obey you, rather than God. My liuing, my wife, my children, and my life, are deare vnto me. I am a man like others, & haue mine affections. Yet neither liuing, nor wife, nor children, nor my life is so deare vnto me as the glorie of God. I am but a poore worme, yet am I the worke of his handes. God hath put his worde in my mouth. I may not denye it. I may not beare false witnesse against the Lord. My life is not

deare

deare vnto me in respect of the truth. I know if I should deny him to saue my life, I should lose it: and if I lose my life for his sake, I shal finde it. That which your authoritie shal lay vpon me, is not done without his wil. Al the heares of my head are numbred. I owe you obedience, I wil not resist your power, for if I should resist, I should resist the ordinance of God. I am subiect to you for conscience sake. I wil forsake my country, my goods, my children, and my selfe, at your commaundement. I wil say to mine owne flesh, I knowe thee not: onely I can not forsake my Lorde God.

Deare sir, you fight not against me. Alas, what am I? What can I doe? You fight against God, against ỹ most holy, against him, which can commaund your life to goe out of your body: it is a hard thing for you to kicke against the spurre. It is no harde matter for you to kil me: for so mighty a Prince to kil so wretched a worme. But this I declare vnto you, that my bloud which you shed is innocent, & shal be required at your hands. It may please God to giue vnto you repentance, & the knowledge of the truth. If my bloud may be a meane thereto: if my bloud may open your eies: if my bloud may soften your hart: it could neuer be spent in a better cause. Blessed be the name of God which hath made me

his

his instrument for your so happy conuersion: this is the onely thing wherein I can not yelde. The Lorde hath spoken vnto me: I haue heard his voice: my hart hath felt it: my conscience knoweth it: I can not deny it. No sword can cut me frō it: no water can drowne it: no fire can burne the loue I beare vnto it: there is no creature in heauen or earth, that can carye me from that blessed hope I haue conceiued by his word.

So constant is he that hath learned the word of God, and hath set his delight vpon it, and is through it assured of the wil of God. Heauē shal shake, the earth shal tremble, but the man of God shal stand vpright. His fote shal not faile: his hart shal not faint: he shal not be moued. Such a ground, such a foundation, such a rocke is the word of God. Blessed is the man whose hope is in the name of the Lord. He shal build vpon a sure place: he layeth his foundation vpon the corner stone. He nedeth no armie to make him strong: he nedeth no friends to comfort him in aduersitie. His strength is within, the gates of hel shal not preuaile against him. His comfort is inwardly, within his hart. He speaketh to God, and God vnto him. His eyes behold the kingdome, and power, and glorie of God.

But what say we of the Fathers, Augustine,

ſtine, Ambroſe, Hierome, Cyprian, &c. What shal we thinke of them, or what accompt may we make of them? They be Interpreters of the worde of God. They were learned men, and learned Fathers: the instruments of the mercie of God, and vessels ful of grace. We despise them not, we reade them, we reuerence them, and giue thankes vnto God for them. They were witnesses vnto the truth: they were worthy pillars and ornaments in the Church of God. Yet may they not be compared with the worde of God. We may not builde vpon them: we may not make them the foundation and warrant of our conscience: we may not put our truste in them. Our trust is in the name of the Lord. *The authoritie of the Fathers.*

And thus are we taught to esteeme of the learned Fathers of the Churche, by their owne iudgement: by that which they haue written, either for the credite of their owne doings, or of the authoritie which they haue thought due to the writings of others. S. Auguſtine sayd of the Doctours and Fathers in his time: *Neq; quorumlibet disputationes, quamuis Catholicorum, & laudatorum hominum, velut Scripturas Canonicas habere debemus: vt nobis non liceat, salua honorificentia quæ illis debetur, aliquid in eorum scriptis improbare, aut respuere: si fortè inuenerimus, quod aliter senserint, quàm veri-* *Aug. ad Fortunatianum, Ep. 111.*

veritas habet. Talis sum ego in scriptis aliorũ, tales esse volo intellectores meorum: Neither weigh we the writings of al mẽ, be they neuer so worthy & catholique, as we weigh the canonical Scriptures: but that, sauing the reuerẽnce that is due vnto thẽ, we may mislike & refuse somewhat in their writinges, if we finde that they haue thought otherwise, than the truth may beare. Such am I in the writings of others, and such would I wish others to be in mine. **Some thinges I beleue, & some thinges which they write I cã not beleue. I weigh them not as ẏ holy & Canonical Scriptures.** Cyprian, **was a Doctour of ẏ** Church, **yet he was deceiued:** Hierom **was a Doctour of ẏ Church, yet he was deceiued.** Augustine **was a Doctour of the church, yet he wrote a booke of** Retractations, **he acknowledged ẏ he was deceiued. God did therefore giue vnto his Church many Doctours, & many learned men, which al should search ẏ truth, & one reforme an other, wherin they thought him deceiued.** S. Augustine saith:

Aug. in Ps. 57. *Auferantur de medio chartæ nostræ, procedat in medium codex Dei: audi Christum dicentem: audi veritatem loquentem:* Take away from amongest vs any our owne bookes: let the booke of God come amongst vs: heare what Christ saith: harken what the truth speaketh. **He is ẏ wisedom of his father, he can not deceiue**

reiue vs. Againe he ſaith: *Audi, dicit Dominus, non dicit Donatus, aut Rogatus, aut Vincentius, aut Hilarius, aut Ambroſius, aut Auguſtinus:* Heare this, the Lorde ſaith: heare not this, Donatus ſaith, or Rogatus, or Vincentius, or Hilarius, or Ambroſe, or Auguſtine ſaith. *Aug. Epi. 48.* All theſe were learned, moſt of thē were holy: yet ſaith Auguſtine, we may not yeld to ỹ which is ſaid by learned mē: but we muſt yeld our ful conſent & beliefe to ỹ woꝛd of God. Origen ſaith: *Neceſſe nobis eſt in teſtimonium vocare ſanctas Scripturas. Senſus quippe &c.* We muſt needes cal to witneſſe the holy ſcriptures: for our iudgmēts & expoſitions without thoſe witneſſes, cary no credite. *Orig. in Hier. cap. 1.* Marke wel: our woꝛds, & expoſitions, & conſtructions, vnleſſe they be warrāted by ỹ Scriptures, are not enough, they cary not credite. Auguſtine ſaith: *Nos nullā Cypriano facimus iniuriam, cùm eius quaſlibet literas, &c.* We offer no wrong to S. Cyprian, when we ſeeuer any his letters or writings, from the Canonical authoritie of the holy Scriptures. *Aug. contra Creſcen. Gram. li. 2. cap. 29.* Thus ſpeaketh Auguſtine, a Doctour of the Church, of Cyprian an other Doctour alſo of ỹ Church. Cyprian was a Biſhop, a learned father, a holy man, and a Martyꝛ of Chriſt: yet ſayth Auguſtine his woꝛde is not the Goſpel: his woꝛde is not the woꝛde of God: there is no wꝛonge done to him, though his wꝛitings

cary

cary not like credite as the holy Scripture.

I could shew many the like spæches of the auncient Fathers, wherein they reuerence the holy Scriptures, as to which onely they giue consent without gainesaying: which can neither deceiue nor be deceiued. In this sorte did Origen & Augustine, & other Doctours of the Church speake of them selues & of theirs, and the writings of others, that we should so read them, and credite them, as they agreed with the word of God. *Hoc genus literarum non cum credendi necessitate, sed cum iudicandi libertate legendum est.* This kind of writings is to be read, not with a necessitie of beleuing them, but with a libertie to iudge of them. S. Paule sayth, though that we, or an Angel from heauen preache vnto you otherwise, than that which we haue preached vnto you, let him be accursed. Out of which place, S. Augustine speaketh thus: *Siue de Christo, siue de eius Ecclesia, siue de re quacunque alia, quæ pertinet ad fidem, vitamq; nostram, non dicam, si nos, sed si Angelus de cælo nobis annuntiauerit præterquam quod in Scripturis legalibus & Euangelicis accepistis, anathema sit.* Whether it be of Christ, or of his Church, or of any thing els whatsoeuer, perteining either to our life, or to our faith: I wil not say, if I my selfe, but if an Angel from heauen shal teach vs otherwise, than yee haue recei-

Aug. contra Faustum. lib. 12. cap. 5.

Gala. 1.

Aug. lib. 3. cap. 6. contra lit. Petil.

receiued in the bookes of the lawe, and in the Gospels, hold him accursed.

Now, to conclude this matter, the same father saith: *Ecclesiastici iudices, vt homines, plerumq́, falluntur*: The Iudges, or Doctours of the Church, as men, are often deceiued. They are learned: they haue preheminence in the Church: they are Iudges: they haue ỹ giftes of wisedome, and vnderstanding, yet they are often deceiued. They are our fathers, but not fathers vnto God: they are starres, faire, and beautiful, & bright, yet they are not ỹ Sunne: they beare witnesse of the light, they are not the light. Christ is the Sonne of righteousnesse, Christ is the light, which lighteneth euery man that commeth into this world. His word is ỹ word of truth. He is the day-spring which hath visited vs from an high: he came downe from the bosome of his father: he shal guide our fẽte into the way of peace. Of him God the father spake: This is my welbeloued sonne, in whome I am wel pleased, heare him. He is the Lambe wõut spot, out of his mouth goeth a two edged sword. This is he in whom al the endes of the world shal be blessed, heare him, giue hẽde to his saying, embrace his gospel, beleue his worde. Thus much touching the credite and authoritie which is to be giuen to the writings of auncient fathers.

Aug. lib. 2. ca. 2. cont. Crescen.

Mat. 3.

2. Tim. 3. S. Paule speaking of the worde of God, saith: The whole Scripture is giuen by inspiration of God, & is profitable to teach, to improue, to correct, and to instructe in righteousnesse. To teache the truth, to improue falshode, to correct al vice, to instruct in al vertue. Again, I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to euery one that beleueth. S. Basil sayth: The Scripture of God is like an Apothecaries shoppe ful of medicines of sundrie sortes, that euery man may there chuse a conuenient medicine for his disease. There are salues, and ointmentes to cure al maladies. Whosoeuer can not be cured by the worde of God, his disease is growne desperate, and paste cure.

Basil. præfat. in Psal.

Many thinke, the Apostles speech is hardly true of the whole Scripture, that al and euery part of the Scripture is profitable. Much is spoken of genealogies, and petidegrees, of leapres, of sacrificing goates, and oxen, &c. these seeme to haue litle profit in them, but to be vaine and idle. If they shewe vaine in thine eyes, yet hath not the Lorde set them downe in vaine. The wordes of the Lorde are pure wordes, as the siluer tryed in a fornace of earth seuen tymes. There is no sentence, no clause, no worde, no syllable, no letter, but

Ps. 12.

but it is written for thy instruction: there is not one iote, but it is sealed and signed with the bloud of the Lambe. Our imaginations are idle, our thoughtes are vaine: there is no idlenesse, no vanitie in the word of God. Those Oxen and Goates which were sacrificed, teach thée to kil and sacrifice the vncleannesse and filthinesse of thy hart: they teache thée that thou art guiltie of death, when thy life must be redéemed by the death of some beast: they leade thée to beléeue the forgiuenesse of sinnes, by a more perfect sacrifice, because it was not possible that the bloude Hebr. 10. of Bulles and Goates, shoulde take awaye sinnes. That leprousie, teacheth thée to knowe the vncleannesse and leprousie of thy soule. Those Genealogies and Petidegrees leade vs to the Birthe of our Sauiour Christ. So that the whole worde of God is pure and holye: No worde, no letter, no syllable, no poynte or prycke thereof, but is written, and preserued for thy sake.

Art thou a King? Reade the Scriptures, thou shalt finde who hath stablished thyne estate: and what dutie thou owest to God, God there telleth thée: By me Kings rule, and Princes decree iustice. I haue giuē thée authority, Prou. 8. thou carriest my sworde: I haue put a crowne

vpon thy head: thou art my ſeruant, walke before me, let thy hart be perfect in my ſight.

Art thou a ſubiect? Read the Scriptures, they wil teach thée to know thy dutie. There Paule biddeth thée giue tribute, to whom tribute: cuſtome to whome cuſtome: feare to whome feare honour to whome honour is due. Ye muſt be ſubiect, not becauſe of wrath onely, but for conſcience ſake. For he beareth not the ſword for naught: for he is the Miniſter of God to take vengeance on him that doth euil.

Rom.13.

Art thou a Miniſter? Read the Scriptures, they wil teach thée thy duty. The prophet ſaith vnto thée: Cry aloud, ſpare not: lift vp thy voice like a trumpet, and ſhewe my people their tranſgreſsions. The Apoſtle ſayth vnto thée: Preach the word, be inſtant, in ſeaſon, and out of ſeaſon. Watche in al thinges, doe the worke of an Euangeliſt: make thy miniſtery fully knowen. Thou ſhalt giue an accompt for the ſoules of the people, their bloud ſhal be required at thy hands.

Eſai.58.

2.Tim.4.

Art thou a Father? haſt thou children? Read the Scriptures, they wil teach thée: if thou haue ſonnes, inſtruct them. Againe: He that teacheth his ſonnes, grieueth the enemie, and before his friends he ſhal reioyce of him. Giue him

Eccleſ.7. Eccle.30.

him no libertie in his youth, and winke not at his folie. Chastise thy childe, and be diligent therein, least his shame grieue thee. Ely **the Prophet**, by sparing his wanton children, cast away him selfe, and his children. They were slaine, the Arke of God was taken, and olde Ely fel downe and brake his necke. 1. Sam. 2.

Art thou a Childe? **Hast thou a Father? Reade the Scriptures, they wil teache thée:** Children obey your Parents in the Lorde, for this is right. Honour thy Father and mother, (which is the first commaundement, with promise,) that it may be wel with thee, and that thou maist liue long on earthe. **And againe:** Children, obeye your Parents in al things, for it is wel pleasing vnto the Lorde. Ephes. 6. Colos. 3. **The wise man warneth thée,** The eye that mocketh his father, and despiseth the instruction of his mother, let the Rauens of the valley plucke it out, and the yong Eagles eate it. Prou. 30.

Hath God blessed thée in Wealth? **Art thou** rich? **Reade the Scriptures, they wil teache thée:** Be not high minded, and trust not in vncertaine riches, but in the liuing God, which giueth vs aboundantly al things to enioy. **Againe,** Trust not in oppression and robberie: be not vaine: if riches increase, set not your hart thereon. **Thou shalt depart, and leaue them behinde thée: they shal forsake thée.** 1. Tim. 6. Ps. 62.

Prou.11. **Thou shalt dye, thou knowest not howe soone.** Salomon **sheweth thée:** Riches auayle not in the daye of wrath: but righteousnesse deliuereth from death.

Iob.1. **Art thou** poore? **& sufferest scarsitie in this worlde? Reade ỳ Scriptures, they wil teache thée. Say with** Iob. Naked came I out of my mothers wõbe, & naked shal I returne again.

Prou.16. **Learne of** Salomon: Better is litle with righteousnes, thã great reuenues without equitie.

Prou.28. **And againe:** Better is the poore that walketh in his vprightnesse, than he that peruerteth his ways, though he be rich. S. Paul **saith:** Godlinesse is great gaine, if a man be content with that he hath: for we brought nothing into the world, & it is certain, that we can cary nothing out. **And againe: Let him that is poore, labour, & worke with his handes, the thing which is good, ỳ he may haue to giue to him ỳ needeth.**

1.Thess.4. **Art thou a** Marchant? **Vsest thou to buy & sel? Reade the Scriptures, they wil teache thée:** This is the wil of God, that no man oppresse or defraud his brother, in any matter.

Prou.20. **Thou shalt learne,** that diuers weights, and diuers measures are abhomination vnto the Lord, and deceiptful balances are not good.

Exod.22. **Art thou an** Vsurer? **thy case is harde: yet heare the Scriptures, they wil teach thée. God cõmaundeth thée thus:** If thou lend mony to my

my people, to the poore with thee, thou ſhalt not be as an Vſurer vnto him: ye ſhal not oppreſſe him with vſurie. **Againe,** if thy brother be impoueriſhed, & fallen in decay with thee, thou ſhalt relieue him: thou ſhalt take no Vſurie of him, nor vantage: thou ſhalt not lend him thy vittailes for encreaſe, but thou ſhalt feare thy God, that thy brother may liue with thee. Leuit. 25.

And, Whatſoeuer ye woulde that men ſhould doe vnto you, euen ſo doe ye to them. Mat. 7.

And, He that giueth his money vnto Vſury, ſhal not enter into the kingdome of heauen. Pſ. 15.

Art thou a Fornicatour, **& lineſt in adulterie? Reade the Scriptures, they wil teache thée:** He that committeth fornication, **ſayth** S. Paule, ſinneth againſt his own bodie. Know you not that your bodie is the Temple of the holy Ghoſt? Know you not that your bodies are the members of Chriſt? Shal I then take the members of Chriſt, & make thē the members of an Harlot? God forbid. As he which hath called you is holy, ſo be ye holy in al maner of conuerſation, **ſaith** S. Peter. **The reaſon is ſet downe by** S. Paule: For this is the wil of God, euē your holines, & that you ſhould abſteine from fornication, **that you may** be holy both in body & in ſpirit. **And,** Whoremōgers & adulterers God wil iudge. **They ſhal haue no inheritāce in ỹ kingdō of Chriſt, & of God.** 1. Cor. 6. 1. Pet. 1. 1. Theſ. 4. Heb. 13.

Coloſſ.3. **Art thou a** ſeruant? **Read the Scriptures: they wil teach thée.** Seruants be obedient vnto them that are your Maiſters, according to the fleſh in al thinges, not with eie ſeruice as men pleaſers, but in ſingleneſſe of hart, fearing God. And whatſoeuer ye doe, doe it hartily, as vnto the Lorde, and not vnto men. A-

Tit.2. **gaine,** pleaſe your Maiſters, not aunſwering againe, be no pickers, but ſhew al good faithfulneſſe, that you may adorne the doctrine of God our Sauiour in al things.

Rom.11. 1.Cor.14. **Art thou** proude? **Reade the Scriptures, they wil teach thée.** Be not high minded, but feare. What haſt thou, that thou haſt not receiued? If thou haſt receiued it, why reioiceſt thou, as though thou hadſt not receiued it? **&,**

Mat.11. Iam.14. learne of me, that I am meeke, and humble in hart. **And,** God reſiſteth the proude, but giueth grace to the humble.

Art thou in aduerſitie? **Reade the Scriptures.** Great are the troubles of the righteous: but the Lord wil deliuer him out of them al.

Pſ.34. Pſ.91. **And,** he ſhall cal vppon me, and I wil heare him: I wil be with him in trouble. I wil deliuer him, and glorifie him. **And** S. Peter **telleth**

1.Pet.3. **thée,** the eies of the Lord, are ouer the righteous & his eares are open to their praiers. God

1.Cor.10. is faithful, which wil not ſuffer you to be tempted aboue that you be able, but wil giue the

iſſue

issue with the tētatiō that ye may be able to beare it. The Lorde is neare vnto al them that cal vpō him, yea to al that cal vpon him in truth. Psa.145.

Art thou A sinner? **hast thou offended God: reade the Scriptures, they wil teach thée.** Hate the euil, & loue the good. **And again,** flie frō euil & do good, and dwel for euer. Rise vp, & go to thy father, and saie vnto him, Father I haue sinned against Heauē, and against thee, and am no more worthie to bee called thy sonne. Amos.5. Psa.37. Luke.15.

Doest thou dispaire **of the mercie of God: reade the Scriptures, they wil teache thée.** Christ **telleth thée,** I came not to cal the righteous but sinners to repentāce. **Again,** Come vnto me al yee that are wearie and laden, and I wil ease you. At what houre soeuer a sinner doeth repent him of his sinne from the bottome of his heart, I wil put al his wickednesse out of my remembraunce, saith the Lorde **Againe,** I desire not the deathe of the wicked, but that the wicked turne from his waye, and liue. **And,** the Lord is good to al, and his mercies are ouer al his workes. Mat.9. Mat.11. Ezech.18. Ezech.33. Psa.145.

Arte thou going out of this life? **reade the Scriptures: they wil teache thée.** Christ **sayeth vnto thée,** I am the resurrection and the life: he that beleeueth in me, though he were Ioh.11.

deade, yet shal he liue, and who soeuer liueth & beleeueth in me, shal neuer die. Say with Saint Paule. Christ is to me both in life, and in death aduantage. I desire to be loosed and to be with Christ. Philip. 1.

What shoulde I saye more of the Scriptures, how profitable, and comfortable they be in al cases and partes of our life? in aduersitie, in prosperitie, in life and in death, they are our especial comfort. If we must fighte, they are a swoorde: if we hunger, they are meate: if we thirst, they are drinke: if we haue no dwelling place, they are a house: if we be naked, they are a garment: if we be in darkenesse, they be lighte vnto our going.

They are comfortable to kings, to subiects, to olde men, to yong men, to man & to wife, to father and to childe, to maister and seruaunte, to captaine and souldiour, to preacher and people, to the learned, to the vnlearned, to the wise, and to the simple.

They are comfortable in peace, in warre, in heauinesse, in ioy, in health and sickenesse, in aboundaunce, in pouertie, in the daye time, in the night season, in the towne, in the wildernesse, in companie and when thou art alone. For they teach faith, hope, patiẽce, charitie, sobrietie, humilitie, righteousnesse, and

and al godlineſſe. They teache vs to liue, and they teach vs to die.

Therefore hathe Paule ſayde wel, The whole Scripture is profitable: It is ful of great comfort: It maketh the man of GOD abſolute, and perfect vnto al good workes. Perfect in faith, perfect in hope, perfect in the loue of God, and of his neighbour: perfecte in hys life, and perfect in his death. So great, ſo large and ample, and Heauenlie, is the profit whych we do reape by the worde of God.

Now it followeth we conſider how neceſſarie, and needeful it is for vs to be guided by the worde of God, in the whole trade of our life. The word of GOD is that vnto our ſoules, whiche our ſoule is vnto our bodie. As the bodie dieth when the ſoule departeth, ſo the ſoule of man dieth, when it hathe not the knowledge of GOD. Man liueth not by breade onely, but by euerie worde that proceedeth out of the mouth of God. Behold ſaith God, I wil ſende a famine in the lande, not a famine of breade, nor a thirſt of water, but of hearing the worde of the Lord. Their tong ſhal wither, their heart ſhal ſterue, they ſhal dye for hunger: They ſhal wander from ſea to ſea, and from the North vnto the East,

The neceſſitie of the Scriptures.

Deut. 8.

Amos. 8.

Esa. 59. East shal they runne too and fro to seeke the word of the Lord, and shal not finde it. They shal stumble at the noone dayes, as at the twilight: they shal grope for the wal like the blinde: & truth shal fal in their streetes. For, Rom. 10. how shal they be saued vnlesse they cal on the name of the Lord? how shal they cal on him, in whom they haue not beleeued? Howe shal they beleeue in him of whom they haue not hearde? and howe shal they heare without a Preacher? and how shal they preache excepte they be sent? Chrysostome therefore sayeth, *Hom. 3. de Lazaro.* Neither can it be, I say, it can not bee, that any man shal attaine to saluation, excepte he bee alwaies occupied in spiritual reading. Prou. 24. The wise man sayth, Where there is no prophecie, the people decay. Where the Scriptures are not opened, when there is none that can edifye, and exhort, and comfort the people by the word of God, they must nedes perish: for they know not the waie in which they shold walke: they knowe not whom to honour, nor vpon whose name they should cal: they know neither what to beleeue, nor what to doe. Hel hath inlarged it selfe, and hathe opened hys mouthe without measure, and they that are wilful and ignorant, & the children of darkenesse, go downe into it. They become thral, and Captiues vnto Sathan. Their hearte is bounde

bounde vp, they vnderſtande nothing: theyr eyes are ſhutte vp, they can ſée nothing: their eares are ſtopte vp, they can heare nothing. They are carried away as a praye into Hel, becauſe they haue not the knowledge of God.

So doeth Chriſte tel the Sadduces: Yee are deceiued, becauſe you know not the Scriptures nor the power of God. Mat. 22. Thus he teacheth, that errour is the childe of ignoraunce. The cauſe why you are ſo deceiued, is becauſe you know not the Scriptures: You haue hated the light, and loued darkeneſſe: You haue neither knowen the Father, nor me. He that knoweth not the trueth of God, knoweth not God. Herein, in this caſe there is no plea of ignoraunce. Ignoraunce ſhall not excuſe vs. Chryſoſtome ſayeth: *Dices, non legi: non eſt hæc excuſatio, ſed crimen.* Thou wilt ſay I haue not read the Scriptures: this is no excuſe, but a ſinne. *Hom. 17. ad Hebreos.* Againe he ſaith, This is the working of the Diuels inſpiration, he would not ſuffer vs to ſee the treaſure leaſt we ſhuld get the riches. Therefore he counſaileth vs that it vtterlye auaileth vs nothing to heare the lawes of God: leaſt that vpon the hearing he maye ſee our doing folowe. *Hom. 2. in Mat.* Gregorie ſaieth, *Qui ea quæ ſunt domini, neſciunt: a domino neſciuntur.* Who ſo know not the things: that pertaine *Greg. in paſtor. li. 1. ca. 1.*

taine vnto the Lorde, be not knowen of the Lorde. Origen also giueth reason of this practise of Sathan. Vnto the Diuels it is a torment aboue al kindes of tormentes, and a paine aboue al paines, if they see anye man reading the word of God, & with feruent studie searching the knowledge of Gods lawe, and the mysteries and secretes of the Scriptures. Herein standeth al the flame of the Diuels: in this fire they are tormented: for they are seased, and possessed of al them that remayne in ignorance.

Hom. 27. in Numeri.

Carneades a Philosopher, was wonte to say of his maister and reader Chrisippus, if it hadde not bene for Chrisippus, I neuer had bene anye bodie. He was my maister and teacher: he made me learned: whatsoeuer I haue, I haue it of him. How muche better may we vse the like wordes of the Scriptures: & saye: vnlesse it were for the word of God, our wisdome were nothing, & our knowledge were nothing. What soeuer we haue, we haue it by the word. Without it, our prayer were no prayer: without it, our sacraments were no sacramentes: our faith were no faith: our conscience were no conscience: our Church were no Church. Take away ỹ light of the sunne, and what remaineth but darkenesse? Heauen & Erth are darkened. No mã can see his way,

or

or discerne the things about him. Euen so, if ỹ word of God be taken away, what remayneth, but miserable confusion, and deadly ignorance?

Whē the Philistines had shorne ỹ haires of Samson, they fel vpon him, toke him, bounde him, & plucked out his eies: they dauced about him, & made scorne & games of him. We are Samson, the strength of our haires is ỹ knowledge of the wil of God. It is laide vp in our heades, in the highest & principal part of vs: if ỹ be shorne off, if we be kepte from hearing, reading, & vnderstāding of ỹ word of God: thē wil error, superstition, & al wickednes get the vpper hand, and fal vpō vs, and binde vs, and plucke out our eyes: and make scorne of vs, & vtterly destroy vs.

When the people of *Ierusalem* were besieged and wanted fode to eate, they fed on rats and mice, and many vnholesome and filthye things. A woman was driuen for wante of meate to do a cruel part vpon hir owne child: she toke hir own babe, which was the fruite of hir owne bodie, killed it, cut it in peeces, dressed it, and fed vpon it: a lothsome meate, especially for a mother to eate hir own child. But she was driuen to it by extremitie and hunger: it was so cruel a thing to lacke wherwith life might be preserued.

Euen

Euen so fared it with vs, and our fathers, after it pleased God to take away his Gospel and to sende a famine of hearing the worde of the Lorde. We were driuen to eate those things which were lothsome and horrible to beholde, we were driuen to fede vppon our owne children, euen the phantasies and vanities of our owne heart. There was no substance in them, they coulde not fede vs.

In this case were the children of *Israel* when they grew wearie of the word of God, and left the ordinaunces set downe vnto the. God had no pleasure in them, their prayers and sacrifice were not accepted. I can not suffer saieth the Lorde your newe Moones, nor Sabboathes, nor solemne dayes, who hath required this of your handes? Esa. 1.

In suche case were the Scribes and Phariseis, when they forsoke to be guided by the worde of God, and toke awaye the keye of knowledge, they fedde vpon their owne deuises, they neglected the commaundementes and wil of God, and followed their own traditions. Therefore Christ reproueth them: O Hypocrites, Esaias prophecied wel of you, saying: this people draweth neere vnto me with their mouth, and honoureth me wyth their lippes, but their hart is farre of from me. But in vaine they worship me, teaching doctrines Mat. 15.

ctrines mens precepts.

Therefore if we seeke to knowe the Sacraments of the Church, what they are: if wee woulde be instructed in the sacramente of Baptisme, or in the sacramente of the bodie & bloud of Christ: if we would learne to know our creatour, & to put the difference betweene creatour and a creature: if we desire to know what this present life is, & what is that life which is to come: if we wold beleeue in God, and cal vpon the name of God, and doe worship vnto God: if we would be settled in perfect zeale, and true knowledge: if we woulde haue an vpright conscience towardes God: if we would know which is the true Church of GOD, it is very needful that we heare the word of God. There is no other word that teacheth vs vnto saluation.

Ioy and pleasure, by reading the Scriptures.

Nowe it remayneth we speake of the delectation and pleasure whiche the worde of God giueth. The word of God is ful of sadde and graue Counsel, ful of the knowledge of God, of examples of vertues, and of correction of vices, of the ende of this life, and of the life to come. These are the Contentes of the word of GOD. These things (say you) are greate, and weightye of them selues: there is no vanitie or pleasure in them.

They are great and weightie, I graunte, & because they are so weightie, they be ẏ more worthie that we heare them. But we muste take a delight and settle our fansie, ẏ it maye like of the weight & greatnesse. They were vnto the Prophete Dauid more sweete than honie, and the honie combe. If we talk them with such an affectiõ as he did, we shal fæle & sæ the great, & weightie, & heauenlie pleasure which is in them.

Many are delighted in the stories of Iulius Cæsar, of Alexander the great, of mightie & victorious princes. They haue pleasure to reade of their wars, of their victories, and of theyr triumphes. And many take their pleasure in trauel to far countries, to sæ the diuerse fashions and behauiour of men.

If it were possible, we might stande vppon such a hil, from which we might at once sæ al parts of the world, the Cities and townes, and mountaines, and forrests, and castels, & gorgeous buildings: and al the kings & princes of the worlde, in their princely estate: if we might sæ the varietie of ẏ whole worlde, howe some liue quietly in peace, others are turmoyled in warre: some liue in wealth, others in pouertie and miserie: some rise, others fal. To sæ & beholde so great varietie of things it can not be but it woulde delighte

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Such a Hil, from whence we maye take view of so great varietie, such a storie in which we may reade of Noble princes, of theyr warres & victories, is the word of God. Upon this Hil you may at once beholde al ỹ workes of his hands, how he made Heauen & Earth, the Sunne and Moone, the Sea & the Flouds: the fishes in the water, the foules in the aire, and the beastes of the fielde. Vppon this Hil you may stand and se his Aungels, and Archangels, and blessed spirits, how some of them fel, and some continued in glorie: howe GOD hathe sente them in message, howe they haue come down from Heauen to serue the sonnes of men.

Here you may reade of ỹ warres of the God of Hostes, howe he hath pitched his tentes in the middest of his people, and hath gone before thē, and fought for thē. How the Amorrheans, and Canaanites were rooted out: how the Amalekites were ouerthrowen by the lifting vp of Moses hands in prayer: how the wal of Iericho fel downe flat at the founde of a Trumpet, and the shooting of the people: and howe 185. thousand Assirians were slaine in one night by the hande of one Angel whē God raught out his hand frō Heauen to giue victorie to his people.

Here maye you see how God plagued, and ouercame his enemies: howe he drowned Pharao in the red sea, and his horses, & men, and Chariots altogither. Here maye you see Nabuchodonosor a mightie Prince, so bereft of his wittes, that he forsoke his Palaces, and the company and order of men, and liued in the fields after the manner of beasts. Here may you see how god stroke king Antiochus and king Herode with filthy disease, & caused lice to eate their flesh. How he sent down fire and brimstone from Heauen and destroyed *Sodome* and *Gomorrha* for their sinnes. Howe he made the earth open and swallow vp Dathan and Abiram. how king Ozias was stricken with Leprosie, and carried from the Tẽple, and cut off from his kingdome. What stories of any princes or people in any age cã report vnto vs so straunge battels, so mighty conquests, so wonderful deliuerance in extremities, so dreadful subduing of the enemies, as the hand of God hath wrought, & the story of the Scriptures declareth vnto vs?

This word also sheweth the goodnesse and mercie of God towards the people which put their trust in him. How he made them terrible to their enemies: how he made their enemies their fotestole: how he ledde them safe through the red sea: how he sent his Aungel

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to go before them & guide them: how he gaue them water out of a rocke, and rained downe bread from Heauen: how he brought thē into a lande that flowed with milke & honie, and ſware vnto them, that he woulde be their God, and they ſhould be his people.

In thys worde, are to be ſéene wonderful and ſtraunge workes of God, ſuch as are beyonde the courſe of nature, and paſſe the reaſon of man. That the ſea parted, and ſtode on both ſides as a high wal: that at the word of Ioſua, the ſunne ſtode ſtil, and wente not on his courſe: Ezechias ſpake the worde and required it, and the ſunne went back ten degrées. At the word of Elias, fire came down from Heauen to conſume his ſacrifice. Here may you ſée an Aſſe open his mouth & ſpeake, and reproue his maiſter: three ſeruantes of GOD walke in a hotte burning Furnace without hurte: Daniel in the denne among Lions and not deuoured: Peter in the raging Sea and not drowned: Leapers cleanſed: the lame to go: the dumbe to ſpeake: the deafe to heare: the blinde to ſée: the deade to riſe out of their graues and liue: ſimple and vnlearned men to ſpeake in ſtraunge tongues: the Diuel to goe out of the poſſeſſed, and to ſaye, I knowe thou arte Chriſt the ſonne of God. Ioſ. 10. 2. Kings. 20.

Here may you see twelue poore sélie men without speare, or sword, or force, make conquest and winne the whole world. No power coulde represse them, no might coulde withstand them. It is reckoned a great matter for a King, or a nation to yelde submission vnto an other King or nation. It must therefore be a matter of greate wonder to see al Kings throwe downe their maces, and al people to yelde before so fewe, so simple, so vnarmed: And to acknowledge, they imbraced lies, and liued in ignorance: and that these twelue are the seruãts of the highest: and to see how God hath chosen the foolish things of this worlde, to ouerthrow the wise: and the weake things of this world, to confound the mighty things. Such force did God giue to their wordes. He made them the sonnes of thunder: they shoke the foundations of ẏ world: they threw down whatsoeuer stode against them.

Here may you see the sight of Gods electe children. Howe they patiently suffered afflictions in their bodies, rather thã they wold denie the truth of God: they gaue their backs to the scourge, their necks to the sword, their bodies to the fire. No tyrant, no menacings, no rack, no torment, no sword, no death could remoue them frõ the loue of the Gospel whiche they had receiued. The more of thẽ were

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cut downe, the more did spring vp: the more were killed, the more were left aliue. Augustine saith, *Ligabantur, includebantur, torquebantur, vrebãtur, & multiplicabãtur*: They were bounde, and shut vp, and racked, and burnt, and yet were encreased. This is the victory that hath ouercome the worlde. For the Lord aunswered S. Paule. My power is made perfect through weakenesse. It liueth in deathe, it is made whole and sounde, by wounds and stripes: it is encreased, by those meanes whereby men destroy it. Iacob sawe a ladder stand vpon the Earth, and the top of it reache vp into Heauen: and the Aungels of God goe vp and down by it. This was but a dreame, and vision in his sléepe, yet whẽ he awoke he toke pleasure and comfort of this Vision.

De ciuit: dei li. 22. ca. 6.

2. Cor. 12.

We haue not onelye the delight of this with Iacob, but we haue other farre greater visions. We sée Esaie beholding the Lorde as he satte vpon an high throne: we sée Paule taken vp into the third Heauens: we sée the glorie of God appeare, and heare the voyce whiche came out of the cloude, saying, This is my welbeloued sonne in whome I am wel pleased, heare him. We sée Iesus Christe the sonne of GOD borne of a virgine, and howe he made himselfe of no reputation, and toke on him the forme of a seruant, and was

Phil. 2.

made like vnto men, and was found in shape as a man. That he humbled him selfe, and became obedient vnto the death, euen the deth of the Crosse : **We heare him crie with a**
Mat.27. **loude voice.** My God, my God, why haste
Luk.23. thou forsaken me? **We heare him say,** Father forgiue them: for they knowe not what they do. **And,** Father, into thine hāds I commende my spirite.

Here we may see, the sunne to be darkened, that the Moone giueth no light: the Earthe to shake, the rocks cleaue asunder, the vaile rēt, the graues to open, and Christe rise from the dead, and go vppe into Heauen, and sit at the right hande of his father.

Here maye we see the ouerthrowe of
Reue.14. *Babylon* whiche made al nations to drinke of the Wine of the wrathe of hyr fornication . **Howe she is destroyed with the breath of Gods mouth. Here we beholde the resurrection of the dead: and foure and twentie Elders sitte before God on their seates, and the auntient of dayes sitte vppon hys throne: and the iudgemente seate, and the Bookes opened, & al flesh appeare before him, and howe some are takē into euerlasting life: and some are sent into euerlasting death.**

What tong is able to expresse these pleasures and delightes, which are laide open to

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vs in the woꝛd of God: We buy images and pictures, and mappes: of men, and of diuers things, and Countries. But what mappe oꝛ picture can shewe vs the like varietie and change of things?

We purchase landes, and haue a liking so to do. Here we are taught, how we may come to that land which shal stand with vs, and in which we shal continue foꝛ euer.

To sée any one of these, it were great pleasure, either the creation of heauen and earth, oꝛ the Angels, and Archangels, and blessed spirits: oꝛ the battailes of the God of Sabaoth: oꝛ Amalech dasht in pæces like a Potters vessel: oꝛ the wals of Iericho blowne downe with the sound of a trumpet: oꝛ Pharao dꝛowned in the sea: oꝛ Nabuchodonosor eating grasse among the beastes: oꝛ Antiochus smitten from heauen: oꝛ Sodome and Gomorrha burnt with fire and bꝛimstone: oꝛ the earth to open, and swallow vp the wicked: oꝛ the sea to stand like a wal: oꝛ water to come out of a stone: oꝛ bꝛead to come from heauen: oꝛ the Sunne to stande stil, oꝛ to chaunge his course: oꝛ an Asse to speake and teache his Maister: oꝛ fire to be extreame hot, yet not burning: oꝛ Lyons hungrie, yet not eating their meate: oꝛ the Sea tempestuous, yet not dꝛowning: oꝛ blinde to sée, deafe to heare,

dumbe to speake, dead to rise: or ignorante men to speake in languages they neuer learned: or the Diuel to roare, & confesse Christ: or God sitting in his Maiestie, and Christ at his right hand: or Babylon throwne downe, and become a Tabernacle of fowle spirits, & a denne for ỹ Diuel: or Christ to sit in iudgement, and giue sentence vpon the quicke and the dead: to see any one of al these wonderous works of God, it were great pleasure.

How can it be then, but that we reioice and take delight to see so many, so great, so marueilous, so heauenly, and so glorious wonders in one heape altogither? Howe farre woulde we ride, or goe, to see the triumph of a mortal king? Here is to be seene the triumphe of God, the Lorde of Lordes, and the King of Kinges: Howe he hath made the name of his Sonne, triumphe ouer principalities and powers, and ouer the whole worlde. Here is a Paradise ful of delightes, no tongue is able to speake them, they are so manye: No hart is able to conceiue them, they be so great.

Here is a shoppe, wherein is set out the wisedome, and knowledge, the power, the iudgements, and mercyes of God. Which waye soeuer we looke, we see the workes of his handes. His workes of creation, and

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preseruation of al thinges: his workes of seuere iustice vppon the wicked, and of gracious redemption to the beléeuer. If we desire pleasant Musicke, or excellent harmonie: it speaketh vnto vs the wordes of the Father, and the consent of the Sonne: the excellent reportes of the Prophets, Apostles, Angels, and Saintes of God, who haue bene al taught by the holy Ghost. If we would learne, it is a schoole, it giueth vnderstanding to the simple. In it there is, that may content the hart, the eare, the eye, the taste, and the smelling. It is a sauer of life vnto life. Oh taste ye and see, howe gracious the Lorde is, sayth the Prophet Dauid. So manifolde and marueilous are the pleasures, which are giuen vs in the worde of God. God hath made them, and wrought them al for the Sonnes of men. Ps 34.

Thus haue I perfourmed promise, and simply and homely opened those foure things which I tooke in hand. I haue declared what weight and Maiestie the word beareth: what huge haruest of profite we may reape by it: howe needeful it is for vs trauailing thorough the wildernesse of this life: and what repaste and pleasure we may finde in it.

1. thauctoritie of ye scriptures and fathers, profitt the necessitie and the pleasure of ye scriptures.

But, al this notwithstanding: some take exception, and say: the Scriptures are darke & doubt-

doubtful: the matters are deepe, the wordes are hard, few can vnderstand them. One taketh them in this sence, an other in a sence cleane contrary. The best learned can not agree about them: they are occasion of many
Reuel. 5. great quarrels: Iohn seeth this booke sealed with seuen seales, & an Angel preaching with a loude voice, who is worthye to open the booke, & to loose the seales thereof? No man
2. Pet. 3. can open it, no man can read it. S. Peter saith, among the Epistles of Paule, some things are hard to be vnderstande, which they that are vnlearned and vnstable, peruert as they doe al other Scriptures, vnto their owne destru-
1. Tim. 6. ction. And S. Paule saith: God dwelleth in the light that none can attaine vnto, whome neuer man sawe, neither can see.

Therefore, although the Maiestie be neuer so weightie, the profite, the necessitie, and the pleasure neuer so great: yet it is not good for the people to read them. Pearles must not be cast before swine, nor the bread of the childreen vnto doggs. Thus they say. In deede the word of God is pearles: but the people are not swine. They may not reade them saye some: they are not able to wielde them, the Scriptures are not for the people. Hereof I will say something, and a word or two of the reuerence and feare, with which we ought

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come to the hearing of them.

They say, the Scriptures are harde, and aboue the reach of the people. So sayd the Pelagian Heretique Iulian, whome S. Augustine therefore reproueth: *Exaggeras quàm sit difficilis, paucisq; conueniens eruditis, sanctarum cognitio literarum:* Yee enlarge and lay out with many wordes, how hard a matter the knowledge of the Scripture is, and meete onely for a fewe learned men. You say the Scriptures are harde, who may open them? There is no euidence or trial to be taken by them: they are fit onely for a fewe learned men, they are in no wise fit for the people. Thus sayd Iulian an Heretique. *Aug. lib. 5. ca. 1. contra Iulia.*

But God him selfe, and the auncient Fathers of the Church sayd other wise. God saith in Deuteronomie, this commaundement which I commaunde thee this daye, is not hid from thee, neither is it farre of. It is not in heauen that thou shouldest say, who shal goe vp for vs to heauen and bring it vs, and cause vs to heare it, that we may doe it? Neither is it beyond the Sea, that thou shouldest say, Who shal goe ouer the Sea for vs, and bring it vs, & cause vs to heare it, that we may doe it? But the worde is very neare vnto thee: euen in thy mouth, & in thy hart, for to doe it. Thou nedest not runne hither & thither, nor wander Deuter. 30.

der ouer the Sea, nor beate thy braines in searching what thou shouldest doe, or by what meanes thou maist liue vprightly: the words and commaundement of God wil teache thee sufficiently. The Prophet Dauid sayth: The commaundement of the Lord is pure, and giueth light vnto the eies. And, Thy worde is a lanterne vnto my feete, and a light vnto my pathes. Thy worde is not darke, it is a light vnto my pathe, it giueth lighte vnto the eyes. What is cleare if the light be darke? Or, what can he see, whiche can not see the light?

Pſ.19.

Pſ.119.

Humane knowledge is darke, and vncertaine. Philosophie is darke, Astrologie is darke, and Geometrie is darke. The Professours thereof oftentimes runne a masket: they leese themselues, and wander they know not whether. They seeke the depthe and bottome of natural causes: the chaunge of the elements: the impressions in the aire: the causes of the rainebowe, of blasing starres, of thunder, and lightning, of the trembling and shaking of the earth, the motions of the planets, the proportions and the influence of the celestial bodies. They measure the compasse of heauen, & count the number of the starres: they goe downe and searche the mynes in the bowels of the earth: they rippe vp the secrets

cretes of the Sea. The knowledge of these thinges is harde, it is vncertaine. Fewe are able to reache it. It is not fit for euery man to vnderstand it.

But the holy spirite of God, like a good teacher, applieth him selfe to the dulnesse of our wittes. He leadeth not vs by the vnknowen places of the earth, nor by the ayre, nor by the cloudes: he astonieth not our spirits with natural vanities. He writeth his lawe in our hartes: he teacheth vs to know him, and his Christ: he teacheth vs, that we should deny vngodlinesse and worldly lustes, and that we should liue soberly, and righteously, and godly in this present world: he teacheth vs to loke for the blessed hope, and appearing of the glorie of the mighty God, and of our Sauiour Iesus Christ. This matter is good, and it is plaine: the words are plaine, and the vtterance is plaine. Chrysostome sayth: *propterea Spiritus gratia dispensauit illa, temperauitque, quo Publicani, piscatores, &c.* Therefore hath the grace of the holy Spirit disposed and tempered them so, that Publicanes, and Fishers, and Tente makers, Shepeherdes, and the Apostles, and simple men, and vnlearned, might be saued by these bookes: that none of the simpler sorte might make excuse by the hardnesse of them: and that such thinges as

Tit. 2.

Hom. 3. de Lazaro.

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are spoken, might be easie for al men to looke on: that the labouring man, and the seruant, the widow woman, and whosoeuer is moste vnlearned, may take some good, when they are read. For they whome God euer from the beginning endewed with the grace of his spirite, haue not gathered al these thinges for vaine glorie, as the Heathen writers vse, but for the saluation of the hearers.

Some things in the Scriptures are harde, I deny it not. It is very expedient, that somewhat should be couered, to make vs more diligent in reading, more desirous to vnderstand, more feruent in prayer, more willing to aske the iudgement of others, and to presume the lesse of our owne iudgement. Gregorie sayth: *Magna vtilitatis est ipsa obscuritas eloquiorum Dei. Facit enim, &c.* The hardenesse which is in the worde of God, is very profitable. For it causeth a man to take that profite by paines, which he could not take with negligence. If the vnderstanding were open, and manifest, it would be litle set by. Cyrillus sayth: *Omnia plana & recta sunt illis, qui cognitionē inuenerunt: fatuis verò etiam facilima obscura videntur:* Al thinges are plaine and straight to them, that haue found knowledge: but to such as are fooles the most easiest places seeme harde. **And againe:** *Ea quæ perspicua*

In Ezech. hom. 6. lib. 1.

Lib. 4. ca. 13. in Iohan.

Cyril. in Io. 14.

perſpicua ſunt, difficilia ſunt hæreticis. Quomodo enim in malevolam animam intrabit ſapientia? Thoſe things which are plaine, are hard vnto Heretiques. For how can wiſedom enter into a wicked hart? It is true, which S. Peter hath ſayd, ſome thinges are hard to be vnderſtand. But it is alſo true, that they which peruert them vnto their owne deſtruction are vnlearned, and vnſtable: that is, they to whom they are hard, haue not their eyes opened, that they may ſée the light of the word: or they be wicked, and turne the truth of God into lies, and abuſe the Scriptures to their owne damnation. The Howlet ſæth not by the brightneſſe of the Sunne, not becauſe the Sunne beames are darke, but for that his eyes are weake, & can not abide ſo cleare light: it is therefore but a pretence and a colour for their ignorance, & a meanes to deceiue the people more boldly with their errours, when they charge the word of God with darkneſſe & hardneſſe.

For howe many hundred places are there which be as cleare as none day? God ſayth: I am the Lord thy God, thou ſhalt haue none other gods before me. Thou ſhalt make thee no grauen image, neither any ſimilitude of things that are in heauen aboue, neither that are in the earthe beneath, nor that are in the waters vnder the earth, thou ſhalt neither bow Exod. 20.

downe to them, neither serue them. **Againe**
Wisd.14. **he sayeth:** that is cursed that is made with hands, both it, and he that made it: he, because he made it: and it, because it was called God,
Ps.97. being a corruptible thing. **And againe:** Cursed be al they that worship carued images, & delight in vain Gods. **This is ỹ word of God. What darkenesse is in any of these sayings?**
Exod.22. **God sayeth:** If thou lende monye to my people, to the poore with thee, thou shalt not be as an Vsurer vnto him: ye shal not oppresse him with vsurie. **Againe:** If a man hath
Ezec.18. not giuen forth vpon vsurie, neither hath takē any encrease, &c. he shal surely liue: but he that hath giuen forth vpon vsurie, or hath taken encrease, shal he liue? He shal not liue.
Rom.6. **And,** the wages of sinne is death. **And,** the
Ezech.18. soule that sinneth, it shal dye. **And againe:**
Eph.5. This ye knowe, that no whoremongers, neither vncleane person, nor couetous person, which is an Idolater, hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine wordes: for, for such things commeth the wrath of God vpon the children of disobedience. **These are the wordes of God, and what darkenesse is in them?**
Rom.12. S. Paule **sayth:** If it be possible, as much as in you lieth, haue peace with al men. Abhorre

that

that which is euil, and cleaue to that which is good: auenge not your ſelues, but giue place vnto wrath. **Againe,** Let euery ſoule be ſubiect to the higher powers, there is no power but of God. He is the Miniſter of God for thy wealth: but if thou doe euil, feare: for he beareth not the ſworde for naught. **These be the wordes of God, what darkeneſſe is in them?** S. Iohn ſayth: Chriſt is the Lambe of God, which taketh away the ſinnes of the worlde. **And,** the bloud of Ieſus Chriſt his Sonne, cleanſeth vs from al ſinnes. S. Peter ſayth: His owne ſelfe bare our ſinnes in his bodie on the tree, that we being deliuered from ſinne, ſhoulde liue in righteouſneſſe. **Chriſt ſayth:** Aſke, and it ſhal be giuen you, ſeeke, and ye ſhal finde: knocke, and it ſhal be opened vnto you. **And againe,** Come vnto me al ye that are weake and laden, and I wil eaſe you. **The Prophet ſayth:** Whoſoeuer ſhal cal on the name of the Lorde, ſhal be ſaued. **These be the words of God. What darkneſſe is in them? What eye ſo ſimple, but he may ſée them?** Rom.13. Ioh.1. 1.Ioh.1. 1.Pet.1. Luke.11. Mat.11. Ioel.2.

The wayes of the Lorde are ſtraight, and his words plaine, euē vnto the ſimple. Chryſoſtome ſaith: *Omnia clara & plana ſunt in ſcripturis diuinis: quacunq; neceſſaria ſunt, manifeſta ſunt:* Al things are cleare & plaine in the holy *Hom.3. in 2. ad Theſſal.*

Scriptures. Whatsoeuer thing there is necessarie for vs, is also manifest. **Some things are couered, as men couer precious stones, & precious garments. They are couered, and yet we see them. We see them, & yet they are couered. Yet al thinges that are necessarie are plaine and open.** Clemens sayth: *Nullus cælatum est verbum, lux est communis, omnibus illucescit hominibus, nullus est in verbo Cymmerius:* The worde of God is hid from no man: It is a light common vnto al men: there is no darknesse in Gods worde. **Marke, it is a common light, and shineth to al men. It is as bright & beautiful as the Sunne, there is no dungeon or darkenesse in it.** So sayth Irenæus: *Scripturæ in aperto sunt, & sine ambiguitate: & similiter ab omnibus audiri possunt:* The Scriptures are plaine, and without doubtfulnesse, & may be heard indifferently of al men. **Al men may heare them, euen al sortes of men without exception.**

Clem. Alex. in Orat. ad gentes.

Lib. 1. cap. 31

Where be they then which saye it is not lawful for the people to haue the worde of God, and that the Scriptures are not meete for their reading? they are breade: they are drinke: they nourish vnto euerlasting life: great cruelty it is to starue Gods people to death. Are they vnfit to haue the Scriptures, because they be poore? Christ sayeth: The

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poore

poore receiue the glad tidings of the Gospel. And, Blessed are the poore in spirite, for theirs is the kingdome of heauen. Mat.5. They want riches, and worldly glorie, but God giueth his feare and grace to them, as wel as to the rich. Are they vnfit to reade the Scriptures, because they are not bred vp in other learning? S. Paule sayth: I esteemed not to knowe any thing among you, but Iesus Christ, and him crucifyed. 1.Cor.2. The Prophet Dauid sayth: Blessed is the man, ô Lorde, whome thou teachest in thy lawe. Psal.94. And Christ sayth: Thou hast hid these thinges from the wise, and men of vnderstanding, and hast opened them vnto babes. Mat.11. The Apostles were sent into al the worlde to preache the Gospel vnto euery creature, to learned and vnlearned, to poore and riche. There is no man too poore, none too riche, none too yong, none too olde. Whosoeuer hath eares to heare, he hath learning enough.

As for the wisest and learned men, in matters of this worlde, they haue not alwayes proued the readiest and moste willing to set forth the glorie of God. They haue not bene the meetest schollers for this schole. Who were they that resisted Moses and Aaron, the seruants of God? Not the people, but the wisest and best learned in Aegypt. Who were

they that stode against Elias? not the people: but the learned & wise men, & the Prophets, and Priestes of Baal. Who were they that stoned, & killed the Prophets? not the people: but the chiefest & wisest in Israel. Who were they that resisted Christ, and his Gospel, and sought to deface the glorie of God? not the people, but the Scribes and Pharisei, and high Priests, and al the troupe of their Cleargie. They called Christ a deceiuer: and Beelzebub: a companion of Publicanes and Harlots: they laye in waite euery where to intrappe him: they sued him to death.

1. Cor. 1. S. Paule sayth for conclusion in this matter: It is written, I wil destroy the wisedome of the wise, and wil cast away the vnderstanding of the prudent. Where is the wise? Where is the Scribe? Where is the Disputer of this world? Hath not God made the wisedome of this worlde foolishnesse? For seeing the world by wisedome, knew not God, in the wisedome of God, it pleased God by the foolishnesse of preaching, to saue them that beleeue. Brethren, you see your calling, howe that not many wise men, after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolishe thinges of the worlde, to confound the wise: and God hath chosen the weake thinges of the worlde, to confound

confounde the mightie thinges, and vile thinges of the worlde, and thinges whiche are despised hath God chosen. Marke, sayth he, how mercifully God hath dealt with you. Fewe of the learned sorte, fewe suche as are counted wise, embrace the Gospel with you, or ioyne with you in faith, or keepe you company. God hath let them be deceiued in their wisedome. They take them selues to be wise, and yet are become fooles. And, contrary to worldely iudgement, God hath made you, which were weake, and simple, and of no reputation, wise, and righteous, and sanctified, & redéemed in Christ Iesus. And Christ sayth: Except ye be conuerted, and become as litle children, ye shal not enter into the kingdome of heauen. Mat.18.

Therefore, the godly father Chrysostome calleth vpon the people, to reade and heare the Scriptures. *Audite seculares omnes: comparate vobis Biblia, animæ pharmaca. Si nihil aliud vultis, vel, nouum Testamentum acquirite: Apostolum, Euangelia, Acta, continuos & sedulos doctores:* Heare me ye men of the worlde: get ye the Bible, that most wholsom remedie for the soule. if ye wil nothing els, yet at the least, get the new Testament, S. Paules Epistles, the gospels, & the Actes, that they may be your continual and earnest teachers. And againe: *Neq;* Hom. 9. in Ep. ad Colos.

Chryſoſt.hom. 2.in Ioh. *in hoc tantùm conſeſſu, ſed domi quoque, vir cum vxore, pater cum filio, inuicem de his frequenter loquantur, & vltrò, citroq; ſuam & ferant & inquirant ſententiam, velintq; hanc probatiſſimam inducere conſuetudinem:* Harken not hereto, onely here in the Churche, but alſo at home, let the husband with the wife, let the father with the childe, talke togither of theſe matters, and both too and fro, let them both enquire, and giue their iudgements, and would God they would begin this good cuſtome.

Orig.in Eſai. hom.2. **In like ſort ſayth** Origen: *Vtinam omnes faceremus illud quod ſcriptum eſt, ſcrutamini Scripturas:* Woulde God we woulde al doe accordingly as it is written, ſearche the Scriptures. **It were a token that we doe loue Chriſt. The̅ would the Father loue vs, and Chriſt would loue vs, and ſhewe him ſelfe vnto vs: and he, and his Father woulde come vnto vs, & dwel in vs.** Chryſoſtome ſayth: *Hoc omnium malorum cauſa eſt, quòd Scripturæ ignorantur:* This is the cauſe of al il, that the Scriptures are not knowen. To knowe nothing of Gods lawes, **ſayth he in an other place,** is the loſſe of ſaluation, ignorance hath brought in hereſies, and vitious life: ignorance hath turned al things vpſide downe. S. Hierom **expounding thoſe words of the Apoſtle:** Let the word of Chriſt dwel in you plenteouſly: **ſaith:** *Hic oſtenditur verbum*

Hom.9.ad Coloſſ.

Hom.3.de Lazaro.

Hierom.in 3. cap.Ep.ad Coloſ.

Verbum Christi, non sufficienter, sed abundanter etiam laicos habere debere, & docere se invicem, vel monere. Here we are taughte, that the laye people ought to haue the worde of God, not only sufficiētly, but also with aboundance, & to teach, and counsel one another.

And now to conclude what the learned fathers, and auntient doctours haue said in this matter. Theodoretus saith, *Passim videas hæc nostratia dogmata non ab ijs solum teneri, qui sunt ecclesiæ magistri, populorumq; præceptores, sed ab ipsis quoq; sutoribus, fabrisq; ferrarijs, lanificibus. &c.* Ye may commonly see that our doctrine is knowen, not onely of them that are the doctours of the Church, and the maisters of the people: but also euen of the Taylours, and Smithes, & Weauers, and of al Artificers: yea, and further also of women, and that not onely of them that be learned, but also of labouring women, and sewsters, and seruants, and handmaides. Neither only the Citizens, but also the Countriefolkes doe verie wel vnderstand the same. Ye may finde, yea, euen the verie ditchers, and deluers, and cowheards, & gardeners, disputing of the holy Trinitie, and of the creation of al things. **Thus we see there was a time before ignorance crept into the Church, and gotte the vpper hand, when the word of God was not counted hard, & darke,** *Lib. 5. de curandis græcorū affect.*

and doubtful, when children, and women, & seruants, & men of the Countrie had ỳ knowledge of God, & were able to reasō of ỳ workes of God. Then went it wel with them: they could not easilie be deceiued: because they had that worde which bewrayeth the theefe: they carried with them like good exchaungers the weights, and touchstone, and were able to try coynes whether they were true or false. Such were the people, suche was the state of Gods Church in those dayes.

Gold, and siluer, and landes and possessiōs, are the portions but of few. They are not cōmon to al alike. The wise man saith, House and riches come by inheritance of the fathers. Pro. 19. But the worde of God, the lawe, and the Prophetes, the Apostles, the Euangelists, the gift of the spirit, and the knowledge of God, are giuen vnto al men: they are made common for al men. If the worde were ordained but for a few, then Christe was giuen into ỳ worlde but for a fewe. The Heauen was made, but for a fewe. The mercie and loue of God was but for a fewe. But the mercie of God is ouer al, and vpon al, and for al. Al haue right to heare the worde of God, al haue nēde to know the worde of God. Rom. 3. Al haue sinned, and are depriued of the glorie of God. Therfore Christ calleth al, *Venite ad me omnes, &c.* Mat. 11. Come vnto

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me al ye that be wearie and laden. Yong men and old men: men and women, rich and poore come to me. God is no accepter of persons. It is not the wil of your Father which is in Heauen, saith Christ, that one of these little ones should perish. Who wil that al men shal bee saued, and come to the knowledge of trueth. God wil loke to him that is poore, and of a contrite spirite, and trembleth at his wordes. God wil regard such a one, & make him a fit vessel to receiue his truth. Vppon him that is such a one shal the spirit of wisedome and vnderstanding, the spirite of knowledge, and of the feare of God rest. Not only vpon the rich, the wise, and the learned: but vpon him that is poore, and of a contrite hart, and trembleth at his words. Upon him that humbleth hymselfe vnder the mightie hand of God. He is the temple, & the tabernacle of ỹ holy Ghoste. He ỹ is hũble in hart, shal be saued. God resisteth the proude, but giueth grace to ỹ lowlie.

Act. 10. Mat. 18. 1. Tim. 2. Esai. 66.

Therfore Christ said, I giue thee thanks ô father, Lord of heauen & earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes. Euen to suche as haue no learning, which reioyce in nothing but in thee. The wise and learned of the World can not heare them, can not see them: but they

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they to whom it hath pleased thée to giue vnderstãding. It is thy mercie. Flesh and bloud can not reach the knowledge of thy wil. The spirite of the Father hath reuealed it. Christe
Io.10. saith, My sheepe heare my voice, and I know them, & they follow me. They wil not folow a stranger. My people are simple as shéepe: they are rude, & know not what they do. Yet they know my voice, & follow me: they know their shepheard from a théefe: they follow not the cal and the voice of a straunger. So we sée that God chaseth no man away from hearing his word: he loatheth not the poore, because of his pouertie, he refuseth him not: for he is the God of the poore: they be his creatures. S. Au-
Aug: ep. 3. ad volusianum. gustine saith, *Deus in Scripturis, quasi amicus familiaris loquitur ad cor doctorum, & indoctorũ.* Almightie God, in the Scriptures, speaketh as a familiar friend without dissimulation, vnto the hearts, both of the learned, and of the vnlearned. He abaseth himselfe, and speaketh to their capacitie: for his wil is, ỹ al should come to the knowledge of the truth and be saued.

Now let vs consider with what feare and reuerence we oughte to come to ỹ hearing or
Exod.3. reading of the word of God. The Angel of the Lord appeared vnto Moses in a flame of fire, out of the midst of a bush. When Moses turned aside to sée, God said vnto him, Come not hither:

hither: Put thy shoes of thy feete, for the place wheron thou stādest is holy ground. Again, when God had appointed to speake vnto the people from mount *Sinai*, he said vnto Moses: Go vnto the people, and sanctifie thē to day, and to morrow, & let thē wash their clothes, and let thē be readie on the third day: for the thirde daye the Lord wil come downe in the sight of al the people vpon mounte *Sinai*. Exod. 19.

The word of the Lord is the bush, out of which issueth a flame of fire. The Scriptures of God are the mounte, frō which the Lord of Hostes doth shew him selfe. In thē God speaketh to vs. In them we heare the words of euerlasting life. We must be sanctified, & wash our garments, & be readie to heare the Lord. We must strip of al our affections: we muste fal down before him wͭ feare: we must know who it is ẏ speaketh: Euen God the maker of Heauen & earth: God the Father of our Lord Jesus Christ: God, which shal iudge ẏ quick & the dead: before whom al flesh shal appeare.

His word is holie. Let vs take hēede into what hearts we bestow it. Whosoeuer abuseth it, shal be found guiltie of high trespasse against the Lord. We may not receiue it, to blow vp our harts, and ware proude with our knowledge. We may not vse it, to maintain debate & contentiō: we may not vse it to vaūt

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our selues, or to make shewe of our cunning.

The worde of God teacheth lowlinesse of minde: it teacheth vs to know our selues. If we learne not humilitie, we learne nothing. Although we seeme to know somewhat, yet knowe we not in suche sorte as we oughte to knowe. The Scriptures are the mysteries of God: let vs not be curious: let vs not seeke to know more than God hath reuealed by them. They are ỹ Sea of God: let vs take heede we be not drowned in them. They are the fire of God: let vs take comforte by their heate, and warely take heede they burne vs not. They that gaze ouer hardly vpō the sunne, take blemish in their eye sight.

When the people of *Israel* sawe the Manna in the desert, they said Man Hu: what is this? so they reasoned of it, when they toke it vp in their hands and beheld it. They asked one an other what good it would do. The Scriptures are Manna giuen to vs frō Heauen, to feed vs in the desert of this worlde. Let vs take thē, & beholde them, & reason of thē, and learne one of another what profit may come to vs by thē: let vs know, ỹ they are written for our sake, and for our learning, that through patience & comfort of the scriptures we may haue hope. They are giuen vs to instruct vs in faith, to strengthen vs in hope, to open our eies, & to

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direct our going.

If we withholde the truth in vnrighteousnesse: if we know our maisters wil, and do it not: if the name of God be il spokē of through vs: the word of God shal be taken away from vs & giuen to a nation which shal bring forth the fruites thereof: God shal sende vs strong delusion, that we shal beleeue lies: our owne heart shal condemne vs: & we shal be beaten with many stripes.

Therfore we ought diligently to giue hēde to those things which we heare: we must consider of them, we must chew the cudde. Euerie beast that cheweth not the cudde is vnclean: and not fit for sacrifice. Let vs be pure in spirite, and meeke in hart: let vs be gentle as becōmeth the Lambes of Christ: & as his shēepe, let vs heare his voice, and follow him. Let vs be of a contrite spirit, & tremble at the words of God: let vs when we knowe God glorifie him as God. So shal God loke vpō vs: so shal the spirite of wisedome & vnderstanding, and of counsel, and of knowledge, and of the feare of God rest vpon vs: so shal we be made perfect to al good workes: so shal we reioyce in his saluation, and with one mouth glorifie God euen the Father of our Lord Iesus Christ. Leuit. 11.

FINIS.